JUNE, 1878.

The Augsburg Sunday School Teacher

LUTHERAN BOARD OF PUBLICATION.

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PHILADELPHIA.

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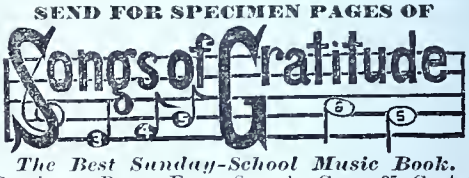

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THE

AUGSBURG SUNDAY-SCHOOL TEACHER.

VOL. IV. PHILADELPHIA, JUNE, 1878. No. 6.

REV. F. W. CONRAD, D.D., EDITOR. PROF. H. L. BAUGHER, MANAGING EDITOR.

TRIBUTE TO FREDERICK V. BEISEL

BY THE EDITOR.

Frederick V. Beisel was born at Harrisburg, Pa., on the 15th of October, 1817. His father died while he was yet in his boyhood, and his mother subsequently married again. She was a pious woman, and a devoted member of the Lutheran Church. He had a good mind and was sent to a Lancasterian school at Harrisburg. He then learned the trade of a tinner, but his thirst for knowledge prevented him from prosecuting it. Having earned some money, he went to Dickinson College, Carlisle, and remained there until his funds were exhausted. By the improvement of these advantages, and the prosecution of his studies in private, he obtained a good, practical English education.

The telegraph having been invented, young Beisel commenced the study of telegraphing in 1847, became a skillful operator, and one of the pioneers of the electric telegraph in this country. He then went to Pittsburgh and became a manager of the telegraph office there, and in 1852 he was transferred to Philadelphia and placed in charge of the office of the Atlantic and Ohio Telegraph Company. After twelve years of active service he resigned, but, nevertheless, retained a connection with telegraph companies either as a manager or president during his life. He was then engaged for a short period by M. Buehler & Co., in their hardware establishment, after which he entered the service of the firm headed by J. E. Graeff, esq., in whose employment he remained uninterruptedly until the time of his death, a period of nearly eighteen years. His natural aptness, ripened by observation and experience, gave him a clear insight into business operations, and enabled him to give judicious counsel in determining financial questions in the various boards to which he belonged.

In 1849 Mr. Beisel was married to Anna E., youngest daughter of Dr. Geo. Lochman, of Harrisburg. He took his bride to Pittsburgh, where they attended the services of the Lutheran church under the pastoral care of Dr. W. A. Passavant. On their removal to Philadelphia they became regular attendants upon the ministrations of Dr. E. W. Hutter, pastor of St. Matthew's Lutheran church, to which Mrs. Beisel transferred her membership. Mr. Beisel had, however, not yet connected himself with the church, but under the influence of his mother's prayers and counsels, his wife's piety and example, and the messages of God heard from the pulpit, he was brought to the determination to give the subject of religion his

special attention. He, accordingly, tarried after the sermon on a Sabbath evening, and revealed his intention to Dr. Hutter, who gave him his pastoral counsel. He began to study the catechism, attended the class, receiving lectures as often as his engagements permitted, and at the next communion in the spring of 1856, made a public profession of his faith in Jesus Christ.

Mr. Beisel at once became active in various departments of congregational effort. During the absence of Mr. Buehler in Europe, he became his substitute as superintendent of the Sunday-school, and his most efficient assistant in originating and executing programmes for anniversary and other special Sunday-school exercises. He was also chosen a member of the board of trustees, and remained in office during his life.

Mr. Beisel, impelled by the spirit of religious enterprise, became deeply interested in laying the foundation of Lutheran missions in this city. He took a prominent part in the organization of the City Missionary Society, and served it as secretary until its dissolution in 1867. He was at first associated with the projectors of the Barlow Mission school, which was afterwards transferred to the Messiah Lutheran church during our pastorate. After that enterprise had obtained a permanent foothold, he and Mr. C. Suessrott withdrew, and organized the Mission School, which became the nucleus of St. Peter's church, served by Rev. F. Klinefelter. Mr. Beisel became its superintendent, and served in that capacity for seven years. He was also associated with Mr. J. E. Graeff in the organization of the mission school of St. Andrew's church, presided over by Dr. T. Stork, and during Mr. G.'s visit to Europe occupied his position as superintendent.

Mr. Beisel was appointed a member of the Lutheran Board of Publication many years ago, was re-elected at every subsequent meeting of the Publication Society, and served for several years as chairman of the executive committee of the Board. He was utilized by Mr. J. K. Shryock, the superintendent, as a reader and judge of juvenile books, and rendered important assistance in noticing and recommending books suitable for Sunday-school libraries. He was present at the meeting of the Board in February, and died the day before its next meeting on the 19th of March.

Mr. Beisel's religious interest and activity were, however, not confined to the Lutheran Church. He was an ardent friend of Young Men's Christian Associations, and united with that of Philadelphia at an early day. He was chosen to represent the Lutheran Church in its Board of Managers nearly ten years ago, and remained a member of it until the day of his death. John Wanamaker, esq., the president, made one of the addresses, at his funeral services, bearing testimony to his Christian worth, the fidelity with which he discharged every duty entrusted to him, and the esteem and confidence with which he was regarded by the members of the association. Referring to his punctuality he said, that during nine and a half years, he had known him to be absent at the regular meetings of the Board but once, and that was at the meeting held while he lay in his coffin, and at which they resolved to attend his funeral services in a body.

Mr. Beisel was amiable, tender-hearted, and even-tempered. He was social in his feelings, entertaining in conversation, and agreeable in his manners. He was distinguished for good judgment, self-denial, energy, and perseverance. In religious boards, he was a wise counselor, in Sunday-school work

a progressive leader, and in the church a co-worker with his pastor and brethren in every good work. In the domestic and social circles, Mr. Beisel also exhibited corresponding traits of character. He was a dutiful and devoted son, a fond and affectionate husband, a warm and faithful friend, and a genial and pleasant companion. He had a wide circle of acquaintances in this city and other portions of the state, and was regarded generally as a favorite

The career of Mr. Beisel, some of the incidents of which we have given above, is worthy of note and of study. It presents a fatherless boy, without the advantages of extraordinary gifts, wealth, or position, picking up the crumbs of knowledge, fitting himself for the prosecution of business, discharging its duties with accuracy and integrity, uniting with the Christian church, engaging in various departments of religious effort, and distinguishing himself by his industry, activity, and fidelity in all the relations of life.

Although Mr. Beisel began to feel the effects of his disease two years ago, he was prevented from attending to business only twelve days, during which he was confined to his room, and his case was not regarded by his physician as critical until a few days before his death. He suffered excruciating pain, and lost the power of speech, but retained his consciousness to the last. As his end drew near, he was asked whether he could trust his soul to the Saviour and give up his wife to his providential care. He nodded assent, in the full consciousness of faith, and on Monday, March 18th, at 4 o'clock in the morning, he fell asleep in Jesus.

The scene presented at his obsequies was an impressive tribute to character. Scores and hundreds of men and women filled the parlors, chambers, and halls of the large house where he made his home. They came, impelled by one common impulse, to manifest their sympathy with the bereaved widow, and to pay the last tribute of respect levied, not by superior attainments, riches, or station, but by the moral weight of his character. Dr. Baum, his pastor, bore testimony to his Christian excellencies. Mr. Wanamaker applied to him the adage that "his word was as good as his bond," and Mr. Graeff, his employer, declared that, in the seventeen and a half years, during which he had been in the most intimate and confidential intercourse with him, he had never seen him lose his self-possession, nor knit his brow with anger, nor utter a hasty and harsh word. "The memory of the just is blessed."

—We give elsewhere, from the pen of our co-laborer, Rev. S. B. Barnitz, some account of the late International Sunday-school Convention. It bears the enthusiastic imprint of its author. He enjoys such occasions; and, doubtless, it was a very whole-souled, earnest gathering of Christian workers, among whom it was good to be. Appointed a delegate from Pennsylvania, and urged to attend, it was a matter of regret from personal considerations, but especially from consideration of the interests of the church in which we are set to serve Christ, that we were so situated as to be obliged to remain at home. Especially would we have been gratified to take the place on the programme offered us by the chairman of the Executive Committee, and to have opened one of the most interesting topics set down for discussion. But so it was; we could not go. We recognize in the large list of nearly five hundred delegates present quite a number of our brethren in the faith, and are glad they were in attendance. The social

Christian enjoyment, the contagious enthusiasm, the *rapport* belonging to such gatherings, make up the greatest part of their value. This convention had this additional importance, that it was to appoint a committee to select and arrange the International Lessons for the next period of years, the time of the one appointed at Indianapolis, at the outset of this plan, having expired with the programme of lessons announced for 1879. The convention was pleased to honor us with a place on that committee, as representative of a great and rapidly-growing denomination. We shall try to fill the position as best we can for Christ and His truth. Surely it is good to be a worker in and for that kingdom which shall never be destroyed!

ATLANTA.

AFTER THE CONVENTION.

From the telegraphic reports, and the very excellent accounts by Miss Parry and others in the *Observer* and *Evangelist*, many of the readers of the AUGSBURG TEACHER have already obtained a general idea of the Second International Sunday-school Convention, and the hospitable reception of its delegates by the warm-hearted people of the South. A few items concerning this great gathering of Christian workers, and the interest our own church has in it, remain to be noted. The Evangelical Lutheran Church was honored with a vice-president, a secretary, a member of Executive Committee, and a member of International Lesson Committee. These positions were not sought after, nor in anywise "*worked up*," but granted as her right, in recognition of her evangelical faith, her Sunday-school zeal, and the efficiency of her schools and workers. True, neither Luther nor the great Church bearing his name were much talked about in the convention, because we came not for that purpose; but the blessed principle insisted upon so strongly by Luther and his coworkers in the great Reformation—that the Bible should be in every man's hands, and taught in every home—was a ruling one in the deliberations of the convention. Every address, every discussion, every hymn, exalted "the Word of God as the only infallible rule of faith and practice," and held forth Jesus Christ as the only Saviour, as revealed in the blessed *Word of God*. The

CHRISTIAN FELLOWSHIP AND FRATERNAL INTERCOURSE

in the convention were a marvel to many; but should not have been, because they that love God should also love one another. "Here all ages, all classes, all evangelical denominations, all nationalities, and all colors,—so far as they sent representatives,—met together in sweet Christian harmony, holding firmly to their denominational standards, yet lovingly and harmoniously ranging them all under and around the higher, broader, and more beautiful banner of Jesus Christ, the great Captain of salvation." Truer, holier, and sweeter communion has never been held by the saints of God upon earth. No gathering since the late war has done so much, and yet so quietly, to unite all sections in good feeling and purpose. The following letter from Governor Colquitt, who presided over the convention, speaks very tenderly on this subject, and shows the impressions made upon the people of his great State:

"STATE OF GEORGIA.
"EXECUTIVE DEPARTMENT,
"ATLANTA, GA., April 29, 1878.

"REV. SAM'L B. BARNITZ, *Wheeling, W. Va.—My Dear Sir*:—I am greatly your debtor for those truly kind notices which you have made of the reception given by us—the people of this city—

to the recent Sunday-school Convention, and the more than kind words you have spoken of me. Indeed that was a marked and memorable occasion in my life. While I live I shall cherish the many acquisitions made to my list of noble-hearted and great-souled friends, for which I am under obligations to that convention. Here to this hour we are luxuriating in the affluence of rekindled love for our brethren of all sections of our beloved country which that assembly inspired. Would that more of these happy re-unions could be had! What a blessed thing it would be for every virtuous cause in this land, and for every patriotic purpose, if we could understand each other's hearts better, and oftener feel the fraternizing spirit which is an essential part of our holy religion. Nothing but a hardened and reprobate purpose and mind can be proof against such blessed influences as were so triumphantly and gloriously displayed in our recent convention. Surely vast good must result from it to every portion of our land; and, as I say, answering for ourselves, we are feeling the delightful impulse to this moment.

"I hope that you will keep me stored away in some warm niche of your heart, and that you will find time occasionally to remember me in a line. I shall be always glad to hear from you, and reciprocate epistolary favors.

"Wishing you all happiness and the constant blessings and support of a merciful Providence,

"I am very truly yours,

"ALFRED H. COLQUITT."

With another I can truly say, that I believe all sections have been brought into closer union than ever before in the history of America. This Christian harmony manifested itself especially with reference to

THE INTERNATIONAL LESSONS.

In this, as the genial Peltz has said, "the Sunday-school army is *a unit.* Men who have opposed the International Lesson plan, and who have hitherto held aloof from the conventions, came out frankly avowing their changed sentiments, and their purpose to work hereafter in this harness." The new International Lesson Committee was appointed with great unanimity, and is as follows:

Rev. John H. Vincent, D. D., New York, Methodist Episcopal Church, North.

Rev. John Hall, D. D., LL. D, New York, Presbyterian.

Rev. Warren Randolph, D. D., Indianapolis, Indiana, Baptist, North.

Rev. Richard Newton, D. D., Philadelphia, Pa., Protestant Episcopal.

B. F. Jacobs, Esq, Chicago, Ills., Baptist.

Phil. G. Gillette, LL. D., Jacksonville, Ills, Methodist Episcopal Church, North.

Rev. Prof. H. Louis Baugher, A. M., Gettysburg, Pa., Evangelical Lutheran.

Rev. J. A. Worden, A. M., Princeton, N. J, Presbyterian Church, North.

Rev. John A. Broadus, D. D., LL. D., Louisville, Ky., Baptist.

Rev. W. G. C. Connyngham, Methodist Episcopal Church, South, Nashville, Tenn.

Rev. B. M. Palmer, D. D., New Orleans, La., Presbyterian Church, South.

Rev. Austin Phelps, D. D., LL. D., Congregationalist, Andover, Mass.

Rev. D. H. McVicker, D D, LL.D., Quebec, Canada.

Rev. John Potts, D D., Ontario, Canada.

Of this number, the six first named were members of the former Lesson Committee.

COMPLIMENTARY.

"*Which Lutheran Church?*" was the question asked by several members of the Nominating Committee when General Clinton B. Fiske proposed that the Evangelical Lutheran Church be represented in the Lesson Committee. I answered, "There is but one true Evangelical Lutheran Church, though many churches in our large cities, which do not themselves claim to be anything but rationalistic, are credited to us as Lutheran, because they use the German language. There is but one true Evangelical Lutheran Church, which holds the Word of God as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the doctrine of that Word of God." Then Mr. Stickney, of Washington city, asked: "Does Rev. Dr.

Butler, of our city, of the Memorial church, belong to the Lutheran Church mentioned by General Fiske?" When answered in the affirmative, Mr. S. said: "Well, that is near enough heavenly for me." Rev. Mr. Couples, of St. Louis, asked about the same question concerning Rev. M. Rhodes, and when answered, said: "That is sufficient." Another spoke of Dr. S. A. Ort, another of another missionary; and then Charles J. Coffin, of Indiana, a man of keen insight and lovely character, paid a compliment to the Ohio delegation of Lutherans, who came in the same train with him, and spoke also of our faithful band at Indianapolis, telling of the devotional fervor and sound Scripture views of the Lutherans with whom he had personally come in contact in Sunday-school work.

These compliments to the brethren were gratifying, as they showed the impressions made by *faithful work*, and gave evidence that *by our fruits we are known*, if even many do not know our history and doctrine.

In one thing we were disappointed, and that was in not meeting a single one of our brethren of the General Synod South. We did hope to take the hands of many of them, and perhaps visit some of their churches; but not one appeared at the convention, greatly to the regret of every delegate from the North and West who belonged to the same household of faith.

The Augsburg Oracle.

OUR QUESTION BOX.

BY ROBT. B. KINSELL, WASHINGTON, D. C.

(THE QUESTION BOX invites short, practical contributions from all who love the Lord and His work in the Sunday-school. *Bear in mind, dear friends, that we have space only for matter relating to Sunday-school work.* Send to the above address.)

Q. A Superintendent repeatedly called for order, "Be quiet now, children! Stop talking! We must have order before we can go on," etc., etc., while near his elbow, as he was calling for quiet, in plain sight of the whole school, were the organist, the chorister, and a teacher—yes, talking and laughing quite noisily together. Do you think he got "order?"

A. We would guess not. Of course they didn't think, didn't mean to, etc., but they did it, and in this were a power against the quiet conduct of the school.

Q. One writes: "I do not see any result."

A. We do not see the end from the beginning. We may sow and water; God alone giveth the increase. Pray, work, believe, He will take care of all that is His that nothing be lost.

Q. "I asked a teacher if she visited her scholars; she said she didn't know where they lived."

A. *May the Lord visit her*, and show her her duty in this regard.

Q. Teachers and scholars with us are somewhat irregular. How can we get a better average attendance?

A. The complaint of low average attendance seems quite common. There must be need of more conscience in this matter. Superintendents should go after absent teachers. If a scholar is absent the teacher should know the reason why before the next Sunday. Visiting work faithfully done helps greatly to bring up the average attendance.

Q. "Our Superintendent sometimes comes into the school without knowing where the lesson is for the day. What do you think of this? Ought not a Superintendent to prepare the lesson as well as a teacher? Last Sunday he asked the school to repeat the 'golden text.' They couldn't do it, and he couldn't repeat it himself. Our school is not in a very flourishing condition."

A. We hardly like to say what we think of this. We might put it too strongly, perhaps Speaking in all mildness and charity, however, we think such a Superintendent, if there be such a one, ought to be ashamed of himself. We would not like to propose an indignation meeting and the election of another in his place, but we certainly could not consent to have such a state of things continue.

Q. A teacher "has not time" to visit her class of five little girls, but has time for reading, fashionable dressing, receiving and making other visits, doing many things for self and pleasure, but not time for this little work for God.

A. Ask her, please, *why* she is a teacher, and *what* she is teaching.

Q. From headquarters comes the request that we urge teachers and superintendents to do what they can to increase the circulation of "THE AUGSBURG TEACHER" and thus increase its usefulness.

A. We do so gladly, and add, *send some bright short contributions* for this department. The Question-Box mill grinds slowly sometimes.

Q. One Superintendent writes, "We have lost nearly fifty books from our library during the past year;" another, "we have lost only three, and those by one family having moved away suddenly and their whereabouts not known."

A. To the former we suggest the plan of the latter for trial. "We do not issue a book to a scholar until he has become a member of the school by a regular attendance of four Sundays, and in the meantime has been visited at his home by the teacher and his name and residence taken. If a book is kept out three weeks we notify the teacher at the close of the third Sunday's session. The teacher is expected to get the book and return it to the library on the next Sunday. In this way we save our books."

Q. Some say, "The Sunday-school system is a failure;" others, that it is a success. "Have you a word on this?"

A. The subject would take many words; we have space but for few. A failure? No! A success? Ah! we must think of that a little. Not such a success as its wisest friends could wish. *Not yet.* But, for the near future, full of promise. Who can measure its grand possibilities! We do think that the Sunday-school has often failed or come sadly short of doing what it should and might, in that *it has neglected the training of its teachers.* We do not know exactly what you mean by "the Sunday-school system," as if it worked alone and independently. It is only one agency, and works with the home and with the Church.

Q. Boys, how do you like your teacher?

A. "Well, Mister, we ain't much acquainted with him yet." Teacher, get acquainted with your scholars quickly, know them at their home, know them lovingly and companionably. This knowledge helps you vastly in learning how best to teach them. It pays if you would win them for Christ.

Q. A teacher asks for helpful suggestions in teaching, and what does he need to study besides his Bible?

A. *Bible always first.* Don't do all the talking; don't do all the thinking in your teaching. Teaching is putting in and drawing out, and so fastening. In your *particular* preparation of a certain lesson, study *all* you can about it and *into* it; then the capacities, needs and conditions of your class. Read what has heretofore appeared in the TEACHER on this point. In your general preparation, study everything —everywhere about you, above you, beneath you—so far as you can. All truth is God's truth, and is to be sought everywhere—in books, in things and in his creatures; in the fields, in the sky, on the street, in children, everywhere. Go about with your soul open. And so, ever gathering knowledge, you will grow day by day riper, and fuller, and humbler, and simpler; and by his blessing, with wisdom added, fitter to teach.

Q. From distant Michigan a little girl sends her love to the Question Box.

A. The Question Box thanks you, dear; and may you, one of these days, be a Question Box yourself, and give good answers to those who ask questions of you. The child thought has led us into an affectionate strain, and we bid good night and God speed in the good work to all the dear fellow teachers. In the bright coming morning of the eternal hereafter, "they that be wise," it is written, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." May we all be wise. Q B.

DEAD.—What makes the Dead Sea dead? Because it is all the time receiving, never giving out anything. This is the case with too many men.

Lessons for June.

COMMENTS BY PROF. H. L. BAUGHER, M. A. BLACKBOARD ILLUSTRATIONS BY REV. J. CROLL BAUM, A. M.

THE HANDWRITING ON THE WALL.

June 2. Daniel v. 22-31.

Blackboard Exercise.—Draw a pair of balances, with Mene, Mene, Tekel, Upharsin, inscribed over them; in the one scale write *law*, in the other *life*, the latter proving light. Under the former scale put the first of the acrostics below, under the latter scale the other. Above the former (to the left) write Thou art; above the latter (to the right) write And found, and inscribe In the *between* the two scales. The scales, so unequally poised, will signify *weighed*. The whole will then read, "Thou art weighed in the balances" as to thy works, example, integrity, etc., "and found wanting" in will, action, new-birth, etc.

W orks.	**W** ill.
E xample.	**A** ction.
I ntegrity.	**N** ew-Birth.
G ratitude.	**T** emperance.
H oliness.	**I** nclination.
E nergy.	**N** atural Affection
D eeds.	**G** iving.

COMMENTS ON THE LESSON.

If tradition is correct in putting the date of the events connected with the fiery furnace in the sixteenth year of Nebuchadnezzar's reign, the handwriting on the wall occurred eighty-two years later, viz.: 539 B. C. There were three kings of Babylon after Nebuchadnezzar, viz.: Evil-Merodach, Neriglissar and Nabonnedus. Nebuchadnezzar died B. C. 561, and Babylon was taken B. C. 538. Nabonnedus, the last king of Babylon began to reign B. C. 555. By entering into alliance with Croesus, king of Lydia, he drew upon him the hostility of Cyrus, who was at war with that king. In course of time Cyrus, who was becoming a great conqueror, directed his arms against Babyon and put the city under close siege. The strength and glory of this city were spoken of in the lesson for May 19th. In expectation of hostilities, the king had made extensive preparations and stored the place with sufficient provisions to last a long time. Cyrus had now been encamped about the city for nearly two years, and there was no evidence of its weakening at all in its resistance to all modes of attack. In their sense of security the people of Babylon even laughed at the efforts of the enemy as they proceeded to dig ditches and build towers, and proceed against the city according to the mode of warfare then in vogue. At the time our lesson speaks of, a great feast was going on in the capital, given by the king to his nobles. Great was the revelry witnessed in the palace; and inflamed with wine, the royal host went perhaps to greater lengths of unrestrained indulgence than he at first intended. He joined sacrilege to rioting, and, sending for the vessels taken from the temple at Jerusalem and hitherto kept in the store-house of the temple of the great Babylonian god Belus, or Bel, used them, in their intemperate revelry, to the dishonor of the God of Israel. It was when the feast was at its height that suddenly "over against the candlestick," in the clear blaze of its light, where every one could see it, there appeared fingers of a man's hand writing upon the plaster wall. So ominous was this that it sobered the hitherto giddy king and made him tremble like a leaf, while the color left his cheeks and in greatest alarm he cried out for all the professional interpreters of things mysterious to come in and read and explain the awful occurrence. But his wise men were dumfounded as on the previous occasion of Nebuchadnezzar's dream, and despite promises of promotion and honor worthy of a king, could not even read, much less explain, the writing on the wall. In the confusion the queen-mother came

in and mentioned Daniel as the man to meet this emergency, referring to his previous history under Nebuchadnezzar. Daniel seems since that time to have had position indeed under the government (viii. 2, 27), but there seems to have been no special call for his prophetic knowledge, and his peculiar skill was for the time forgotten. Summoned now to the banquet chamber, he said he would read and interpret the mysterious characters on the wall. But first he disclaimed any desire for reward, and must needs preface his interpretation with some review of history and character, in which he set forth Nebuchadnezzar's glory and fall, and then made personal and pointed application of the lesson therefrom to his royal auditor.

Belshazzar's Sin.

Verses 22 and 23. AND THOU. So said Nathan to David, "Thou art the man!" Would that all the Lord's prophets had such boldness, ambassadors as they are of One who is higher than kings of the earth! HIS SON, O BELSHAZZAR. We have before noted that "son" was used by the Orientals in a much wider sense than we give to it, embracing grandson, nephew and descendant. As profane history does not mention Belshazzar among the Babylonian kings, and makes Nabonnedus the last of the line, there seemed to be an irreconcilable difficulty here, and rationalists and infidels were disposed to make the most of it. But in the middle of this century some long buried monuments were unearthed at Um-Gheir (Ur of the Chaldees) on which are inscriptions recording the works of Nabonnedus. These show that he had a son *Bel-shar-ezar, whom he associated with himself on the throne.* It is supposed by Rawlinson that Nabonnedus married a daughter of Nebuchadnezzar; this would make Belshazzar that monarch's grandson. HAST NOT HUMBLED THINE HEART. He seems to have been gay and reckless, unwilling to learn from the experience of others and from God's dealings with his predecessors. THOUGH THOU KNEWEST ALL THIS, or hadst opportunity, at least, to know it. The fearful abasement of Nebuchadnezzar, not more than a quarter of a century before, could hardly have already been forgotten. The lessons of history are for our instruction and warning; but Belshazzar did not so use them, even though hostile armies were encamped about his city. BUT HAST LIFTED UP THYSELF, as did Nebuchadnezzar, in pride and self-sufficiency. AGAINST THE LORD OF HEAVEN. This was specially shown that very night by the use made of THE VESSELS OF HIS HOUSE, which hitherto had been kept with some sacredness, the heathen nations admitting the reality of the God of Israel along with their own gods; but in the excess of that night's debauchery his LORDS and WIVES and CONCUBINES, profaning them to common uses, DRANK WINE IN THEM, while they PRAISED THE GODS of their own make, and of course inferior to their makers, not possessing life or senses. With foolish stupidity they attributed their fancied security to these dumb idols. Perhaps they argued thus: See here how our fathers have triumphed over Israel, and our gods over their God Jehovah, seeing his very temple was plundered and destroyed, and here we have in our hands the evidence thereof. So will our gods deliver us from the besieging army of Cyrus. Then they toasted (as we would say) their gods, and drank to their praise. But Daniel calls the Jehovah they were slighting THE GOD IN WHOSE HAND THY BREATH IS AND WHOSE ARE ALL THY WAYS, the God of life and providence. Thy gods have no breath of their own and move not about; but the true God holds thy breath and thy ways in his own power; and, withal, him HAST THOU NOT GLORIFIED. Man's chief end thou hast not known nor observed. Now shall it come through thy destruction. Thus involuntarily shalt thou glorify him.

Verse 24. THEN, when thy character thus shone out, culminating in this sacrilege, WAS THE PART OF THE HAND, seen by the astonished revellers, SENT FROM HIM, from Jehovah, thus despised. Yes, you were rightly alarmed; the apparition was supernatural. THIS WRITING WAS WRITTEN by fingers sent of God, and is pregnant with terrible meaning.

Belshazzar's Judgment.

Verse 25. THIS IS THE WRITING. The question arises, why could not the Chaldeans read it, since their language was a dialect of the Hebrew, and the words were equally Hebrew and Chaldee? Various conjectures have been made, to answer this. Some suppose the *characters* (letters) used were old-time ones, unfamiliar to the men of those days; others, that they were written in an enigmatical manner; others, that mysterious hieroglyphics were used; others, that a preternatural confusion seized the minds of the astrologers and their class. MENE, repeated for emphasis or parallelism, and TEKEL are passive participles, the former meaning *numbered*, and the latter, *weighed*. UPHARSIN is composed of the Hebrew conjunction "U" (*and*) and the plural of "peres," which is either a participle or a noun; and the word means *and breakings*, or *and dividers*.

Verse 26 Probably, when Daniel pronounced these words, their literal meaning was plain to all his hearers, but the particular application they could not make out. Therefore the prophet proceeded to THE INTERPRETATION OF THE THING. This he could know only by the spirit of wisdom and understanding with which God had endowed him, and which manifested itself as occasion required. Daniel, being a man of prayer, was in continual communion with God, and we may regard him as specially inspired on such occasions as this. Each word he finds fraught with a double sense, which he unfolds. In the first word, twice given, he finds NUMBERED and FINISHED, and gives this verdict of GOD on Belshazzar's KINGDOM. When we speak of one's days being numbered, we mean they will be few, such as to be easily counted.

Verse 27. The second word shows the king WEIGHED and WANTING; for the word also means *light weight*. THE BALANCES are God's. Balances were a well-known symbol of justice, even as now. They frequently appear on the ancient monuments. Compare 1 Sam. ii. 3; Job xxxi. 6; Ps. lxii. 9; Rev. vi. 5.

Verse 28. PERES, written without vowel points, is the same as the word for *Persians;* it contains also the same letters as pharsin, without the plural termination; so Daniel interprets it as signifying not merely that the kingdom was DIVIDED, or broken, no longer remaining a kingdom of itself, but also that it was GIVEN TO THE MEDES AND PERSIANS, the very ones whose forces were then beleaguering the capital. It is incidentally a proof of Daniel's being the author of this book that he puts the Medes before the Persians in naming this power; for not long after his time the pride of the stronger people took from the older nation the pre-eminence, and the government was styled that of the Persians and the Medes.

Verse 29. Notwithstanding the unwelcome nature of the tidings brought by Daniel, BELSHAZZAR COMMANDED the promised honors to be heaped upon him, and his attire was made to suit the preferment to which he was advanced AS THE THIRD RULER IN THE KINGDOM. Why *third?* Here is another confirmation of what has been shown by recent discoveries, that Belshazzar was reigning with his father Nabonnedus, and the next place after the throne was the *third!* There is no incongruity here with Daniel's disavowal, in verse 17, of any desire for royal rewards. He could allow honors to be thrust upon him, without seeking them or being in any way influenced through expectation of them. The order likely went forth and was executed immediately, the court having no apprehension of how suddenly the evil predictions would be fulfilled.

Verses 30 and 31. IN THAT NIGHT 'twas all fulfilled. While the feasting was going on, Cyrus' strategy was taking the city. The Euphrates river divided Babylon into two equal parts, twenty-five streets from each side running down to the river, and secured by gates. The great wall was carried over the river on bridges, and everything in the river quarter seemed as secure as elsewhere. Above the city a natural depression of the soil was artificially deepened into a lake bed said to be fifty miles in circuit, which was used, in times of the overflow of the waters, as an escape-

ment, to prevent the city from being deluged. Observing this and taking advantage of it, Cyrus, with his usual sagacity, made preparations to draw off the waters of the river into this place, and determined on that festival night as an appropriate time. In the dead of night the waters were thus cut off from above, and the river channel became comparatively dry, enabling the besieging force to go under the walls and up to the gates, which they found carelessly open; and so the city, so confident of her security, became an easy prey.

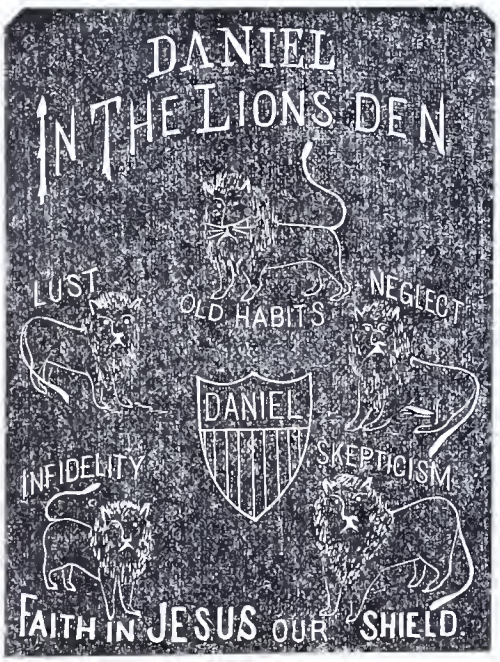
Rawlinson, in his "Ancient Monarchies," thus writes of this event: "When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling; and then silently, in the dead of the night, to turn the water of the river and make his attack. All fell out as he hoped and wished. The festival was held with even greater pomp and splendor than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing (Jer. li. 39). Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions, as the closing of the river gates, (Is. xlv. 1), were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies, in which religious frenzy and drunken excess formed a strange and revolting medley. Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed (Is. xliv. 27); still more anxiously they watched to see if those within the walls would observe the suspicious circumstance, and sound an alarm through the town. Should such an alarm be given, all their labors would be lost. If, when they entered the river-bed, they found the river walls manned and the river gates fast locked, they would be indeed caught in a trap! Enfiladed on both sides by an enemy whom they could neither see nor reach, they would be overwhelmed and destroyed by his missiles before they could succeed in making their escape. But, as they watched, no sounds of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger. At last shadowy forms began to emerge from the obscurity of the river bed, and on the landing places opposite the river gates scattered clusters of men grew into solid columns; the undefended gateways were seized; a war-shout was raised; the alarm was taken and spread, and swift runners started off, to show the king of Babylon that his city was taken at one end (Jer. li. 31). In the darkness and confusion of the night a terrible massacre ensued (Jer. l. 30; li. 4). The drunken revellers could make no resistance. The king, paralyzed with fear at the awful handwriting on the wall, which too late had warned him of his peril (Jer. l. 43), could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire (Jer. l. 32; li. 30, 32, 58) and sword through the town. When morning came, Cyrus found himself undisputed master of the city, which, if it had not despised his efforts, might with the greatest ease have baffled them." The original authorities for these statements are the Scriptures, together with the statements of the historians Berosus, Herodotus and Xenophon, and the recently discovered and deciphered cylinders, which reconcile previous discrepancies and confirm the Scripture account.

Verse 31. DARIUS THE MEDIAN TOOK THE KINGDOM, as a kind of vicegerent of Cyrus, while that conqueror continued to widen the limits of his newly-founded kingdom, corresponding to the silver arms and breasts of Ne-

buchadnezzar's image. Rawlinson states that Cyrus' habit was to appoint deputies to rule for him in the various states he conquered. Darius was a general name of the Medo-Persian kings, as Aretas was of the Arabian rulers, and Cæsar of the Roman Emperors. Who this person was is uncertain. It was probably Cyaxares II., uncle and father-in-law of Cyrus, and son of Astyages, the last king of the Medes. If it be asked where was Belshazzar's father Nabonnedus at the time of the taking of Babylon, it appears that he had previously been defeated outside the gates of the city, and compelled to retire to the neighboring city of Borsippa, where he afterwards capitulated. Be sure to read the prophecies above referred to, in which the fact and manner of the capture of Babylon were declared long before the event.

DANIEL IN THE LIONS' DEN.—WHITSUNDAY.

June 9. Daniel vi. 14-23.



Explanation.—As Daniel was encompassed by Lions, so the LIONS of Lust, of Infidelity, of Old Habits, of Neglect, and of Skepticism, are to be subdued and overcome by us.

COMMENTS ON THE LESSON.

In adjusting affairs after the overthrow of the Babylonian Empire and the incoming of that of the Medes and Persians, Darius, the Mede, put in authority by his nephew and son-in-law Cyrus, saw fit to appoint a hundred and twenty deputies over the realm, who were to render account to a kind of cabinet of three presidents, who were to preside over the king's interests. Daniel, made, as we have seen, third ruler in the kingdom by Belshazzar on the night of Babylon's fall, was retained in power by the new government and made the incumbent of the first presidency; and time proved him so valuable a personage that the king contemplated setting him as viceroy over the whole realm. This naturally awakened the jealous envy of the other presidents, in which the princes joined. Daniel must fall, was their thought and purpose; but how should this end be accomplished! All their watchfulness could discover no fault chargeable to the Hebrew officer of the court. But their interests, they thought, demanded his removal, and, politician-like, they will make a way for their purposes. So they go to scheming, and conclude that they will lay a trap into which Daniel's sterling religious character will certainly lead him to fall. So they frame a law that no religious homage be done to any being but the king for thirty days, and bring it to Darius to sign. Now, senseless and presumptuous as this proposal may seem to us, when we remember that "according to the general fundamental principle of heathenism, the ruler is the son, the representative, the living manifestation of the people's gods, and the world-ruler, thus the manifestation of all the gods of the nations that were subject to him" (*Keil*), we can readily understand why the conspirators' proposition gained not only the consideration but also the assent of the new king. The Egyptians and Ethiopians, as well as the Medes, paid divine honors to their kings, and, later, the Roman Emperors put their images among those of the gods, for veneration with them. Not, therefore suspecting any sinister purpose, and perhaps pleased with a proposition to promote the king's honor among all his subjects, Darius put his signature to the proposed measure and made it a binding law, the penalty for violation of which was, to be thrown to the lions. The trap was now securely

set, and the conspirators have not long to wait for their victim. Daniel heard of the new law, and was well aware of its penalty; but his course in reference thereto was already determined by his sterling godly character. Three times a day, at nine, and noon, and three o'clock again, the first and last of these times always commemorating the daily sacrifices that used to be, Daniel had been wont to retire to his upper chamber and pray on bended knees to God at the window that looked toward Jerusalem. In this his pious custom he continued after the prohibitory law was made, just as he had done before, making no ostentation, but devoutly worshiping. The spies were on his track, and presently he was reported to the king; his enemies had caught him in their trap, and now they would make an end of him. Falsifying Daniel's motive, and trying to raise suspicion and jealousy in the king's breast against his favorite, they come and say, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day!"

Man's Weakness and Hate.

Ve se 14. WHEN HE HEARD THESE WORDS, the king perceived how he had been caught by the cunning, malicious jealousy of his public officers. It DISPLEASED him sorely that they had made a victim of Daniel, his favorite. That he was displeased *with himself* for allowing himself to be thus made a tool of, is quite likely, though this is rather the view of the translators than an exact rendering of the original. SET HIS HEART ON DANIEL TO DELIVER HIM. That was his ardent, absorbing desire; and he was so earnest in contriving ways and means of accomplishing it, that it is said, HE LABORED at it TILL THE GOING DOWN OF THE SUN. Oriental custom was to execute sentences promptly, and evening was considered an especially appropriate time for concluding actions.

Verse 15. THEN THESE MEN. How many of them were actively engaged in Daniel's persecution we are not told. It is not likely that the whole body of lords came together; but only those who had the matter specially in hand. ASSEMBLED UNTO THE KING. They saw evidently his disposition to deliver Daniel, and were determined that, now they had their victim caught, he should not escape. They quote to the wavering sovereign the constitutional provision of the kingdom, that no law once authorized and published in due form by the king MAY BE CHANGED. This provision seems to have been made in order to enhance the sovereign's dignity and make him infallible as a god, and is of a piece with the statute now under consideration, forbidding worship of any one but the king for thirty days. It was indeed a presumptuous and foolish provision; but, seeing it existed, it should have made the sovereign unspeakably careful to what laws he put his seal.

Verse 16. The king was fairly caught by the conspirators' scheme. Like Herod, who before his lords unguardedly promised his niece whatever she might ask, and then was appalled by a request for John Baptist's head, he did not want to keep his word at such a cost, yet was not brave enough, nor honest and good enough to break it. Therefore THE KING COMMANDED the law, though now seen to have been the work of a jealous and wicked conspiracy, to be carried out, and the fearful penalty inflicted on his favorite, innocent of any crime as he was! The king's weakness is as conspicuous here as his lords' hate.

THE DEN OF LIONS was a well-known place; not one of the natural haunts of these beasts, but an artificial place for their keeping, connected with the royal establishment. The exact construction of it we cannot tell nor need to know. This is the first time such a punishment is spoken of in the Bible, and monuments recently dug up in the land of Chaldea fully confirm the scripture statements of the use there of this kind of punishment. Several of them represent men in conflict with lions or under their power. One of these, found at Babylon, is a sculptured granite lion standing over the prostrate body of a man, who yet seems uninjured by the wild beast. That all kinds of wild beasts were kept at Rome, and brought

into the amphitheatre to contend with one another or with gladiators or to be hunted for the people's entertainment, is well known; and they were subsequently made an instrument of persecution of the Christians, so that as the people cried of Christ "Crucify him," the Romans were wont to cry of one suspected to be a Christian, "To the lions, to the lions with him!" So Paul speaks of the spectacle of the fighting with wild beasts at Ephesus. 1 Cor. xv. 32.

As Daniel left Darius' presence, the king expressed the wish that the God he so faithfully served would deliver him in some way; for the last clause of this verse is a wish or prayer, rather than an expression of belief.

Verse 17. AND A STONE WAS BROUGHT more for the security of those without than of him within the den, security against any effort at rescue by outside parties, just as was the case in connection with the stone at our Lord's sepulchre. It was LAID UPON THE MOUTH OF THE DEN, and then SEALED, so that nobody would dare to open the place of exit, and if they did, the broken seals would testify of such tampering. Not only the king's OWN SIGNET, but also THE SIGNET OF HIS LORDS, Daniel's persecutors, was affixed, thus attaining double security, and making rescue impossible. THAT THE PURPOSE MIGHT NOT BE CHANGED CONCERNING DANIEL, is the reason given for this seemingly needless guaranty. The lords had already had more evidence than they liked of the king's desire to save his favorite, if possible.

Verse 18. THEN THE KING WENT from the den TO HIS PALACE, but not to spend a delightsome evening or restful night; supperless, joyless, sleepless, the weary hours of the night slowly went on. NO INSTRUMENTS OF MUSIC, none of the usual social festivities made that night merry. Two thoughts especially harrowed the king's mind—that he had been so duped by his lords; and that he had acted so unjustly towards a faithful subject whom he loved.

Verse 19. VERY EARLY IN THE MORNING Darius left his royal couch, all whose splendor and luxury gave him no repose that night, AND WENT IN HASTE UNTO THE DEN OF LIONS. This showed that his wish, expressed in verse 16, was not unattended with some hope that it might be so.

God's Power and Loving Care.

Verse 20. With mingled hope and dread the king came to the den, and CRIED WITH A LAMENTABLE VOICE, truly expressive of his feelings, and surcharged with the experiences of the past night. O DANIEL, SERVANT OF THE LIVING GOD—whence did he know that title!—IS THY GOD, WHOM THOU SERVEST CONTINUALLY—the king knew the old man's religious fervor and faithfulness, and that, humanly speaking, he was worthy of divine interposition—ABLE TO DELIVER THEE FROM THE LIONS? All night the king had, 'mid his remorse, speculated on this question.

Verses 21 and 22. With what bated breath the royal interrogator must have listened if there would be an answer? But lo, in no faltering tones, comes back the accustomed salutation, O KING, LIVE FOREVER. It is Daniel's voice! He lives! What a load rolls off the king's heavy heart! MY GOD, whose ability you hoped in, yet doubted, the God of life, HATH SENT HIS ANGEL, one of those ministering spirits to the heirs of salvation (Heb. i. 14), AND HATH SHUT THE LIONS' MOUTHS, in some extraordinary way influencing them, THAT THEY HAVE NOT HURT ME. It is enough to suppose that God caused to fall upon these beasts that original dread of man and subjection to him which was to a great extent lost by the fall. No matter how, the fact was enough. The God who delivered Samson (Judges xiv. 5–6), and the shepherd David (1 Sam. xvii. 34–36), who saved the three Hebrews in the burning fiery furnace, protected Daniel; and the old prophet, now past four-score, had a serener night there among the lions in communion with God, than Darius had on his soft bed with his troubled thoughts. With Daniel was INNOCENCY, proven thus by the divine interposition; AND ALSO BEFORE THEE, O KING HAVE I DONE NO HURT. My accusers' statements have no foundation in fact, so far as disregarding the royal honor is concerned. The good old

man had "a conscience void of offence toward God and toward man."

Verse 23. EXCEEDING GLAD, beyond the power of words to express, was the king on realizing his servant's deliverance. So he had him TAKEN UP OUT OF THE DEN, and he became a walking miracle; for all saw that NO MANNER OF HURT WAS FOUND UPON HIM. So it had been with Shadrach, Meshach and Abed-nego. If wonderful miracles before men's eyes were calculated to bring men to God, the Babylon people ought certainly to have been converted to him! But was it so? BECAUSE HE BELIEVED IN HIS GOD. "Stopped the mouths of lions," is one of the triumphs of faith as recorded in Heb. xi. (*Verse* 33.) Daniel realized the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusted in thee." Is. xxvi. 3.

In the case of the conspirators against this servant of God, there was fulfilled David's saying of the heathen (Ps. ix. 15), "In the net which they hid is their own foot taken:" for when Daniel's accusers—we know not how many of them there were—were tested by the very punishment they had prepared for him, there was none to deliver them from the teeth and claws of those terrible lions.

Reflections.

1. Many a time Christians have had to say with David (Ps. lvii. 4), "My soul is among lions:" but they could also say, "He shall send from heaven and save me!"

2. It is better to be among lions with God than in palaces without him!

3. No beds of down can rest a tempest-tossed mind.

4. All the glories and delights of heaven could not gladden an unrenewed sinner. Hell is a necessary consequence of the nature of things.

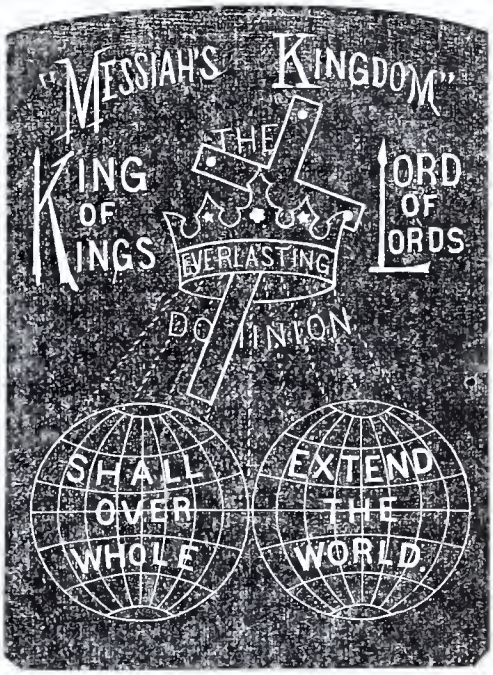
5. No oath to do wrong dare stand. There cannot be an obligation to sin.

6. Is he able? says ignorance and doubt. "Fear not; only believe," says the divine Word.

7. God's Spirit, given on Pentecost to abide with his church, is the *power* by which she shall shut the mouths of worse enemies than lions, yea, even the mouth of the great adversary and accuser himself.

MESSIAH'S KINGDOM.

June 16. Daniel vii. 9.-14.



J oyful
E verlasting
S afe
U niversal
S overeign

KINGDOM.

COMMENTS ON THE LESSON.

Daniel was introduced to us among the children of the captivity, when he was a lad about sixteen years old, and of him at that early period it was said he had by God's special gift "understanding in all visions and dreams." We have found him afterwards interpreting for Nebuchadnezzar and Belshazzar. But he also himself had dreams and revelations, such sometimes, as even he did not understand. We need not wonder at this. The revelations he received were for the church, for us, and to be, after the facts, a testimony to the divine foreknowledge, and a ground of confidence in God's Word. "Holy men of God spake as they were moved by the Holy Ghost," and they ofttimes searched "what, or what manner of time the Spirit of Christ which was in them did signify," only to learn "that not unto themselves," but to after generations "they did minister the things" which they wrote. (1 Pet. i. 11, 12.) Much that they prophesied was to them a "mys-

tery;" things which "to us" are plain, made clear by God's providence. Written for "our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). So things that our Lord told his disciples, "they understood not at the first," things which after his glorification became plain, and proved a bulwark of their faith. So, if we cannot fathom all the prophecies of the Bible, whether in the Old or in the New Testament, yet let us be patient, and while we "search" diligently, if we do not always find the meaning of God's Word, let us not say it is in vain that we have it.

The vision of which we have part to day, was seen by the prophet in the first year of Belshazzar, about B. C. 539, and a year or two before the events of last lesson. It was a night vision, like Nebuchadnezzar's, and referred to the same things as that dream. In Nebuchadnezzar's dream the several parts of the large image of a man represented, in different substances, the various world-powers. These in Daniel's dream were represented by "four great beasts" rising up out of the sea. The same difference of opinion exists in regard to the historical reference of the fourth beast that we noted in speaking of the fourth kingdom in Nebuchadnezzar's image. It is more fully described here, and is supposed to be still more minutely set forth in the Revelation of St. John, chaps. xiii. and xvii.

The World-Kingdoms Overthrown.

Verse 9. I BEHELD TILL. The whole seems to have passed before him like a panorama, a mystical compendium of the world's history on till the final consummation. THE THRONES WERE CAST DOWN. This is apt to produce a wrong impression on the English reader. There is no article, and the "thrones" were *seats of judgment*, and "cast down" means *set, put, placed.* The whole was a judgment scene. In explanation of the plural, "thrones," compare verse 22; Rev. xx. 4; 1 Cor. vi. 2, 3. All the context shows that this was not the final judgment of quick and dead, but a representation of God's providence in the affairs of the world; nations must have their judgment in this world, as times roll on; individuals have theirs at the end of time—the last great day. THE ANCIENT OF DAYS. The Eternal; of whom Moses (Ps. xc. 2) says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The first and the last" (Is. xliv. 6); "the high and lofty One that inhabiteth eternity" (Is. lvii. 15); "whose goings forth have been from of old, from everlasting" (Mic. v. 2). DID SIT. So it appeared in the vision. Of course, while this appearance represented God, it was no likeness or image of him. God is inconceivable in his person, and WHOSE GARMENT WAS WHITE AS SNOW. He covereth himself with light as with a garment (Ps. civ. 2). Compare Mark ix. 3. THE HAIR OF HIS HEAD LIKE THE PURE WOOL. Compare Rev. i. 14. White was—as it still is—a symbol of purity. This was an unspotted judge, and venerable. Snow, and wool and light represent whiteness. Compare Ps. li. 7; cxlvii. 16; Is. i. 18. FIERY FLAME and BURNING FIRE are agencies both for purification and for destruction, and are frequently used in the Scriptures, in representations of God. HIS WHEELS. His for *its*, as always in the Bible. The throne, or seat of judgment, is represented as having wheels. These probably indicate rapidity of movement. Ezekiel has much to say of wheels in his mysterious visions. Daniel, who came after him, likely was familiar with his prophecy, "The fire-scattering wheels of the throne show the omnipresence of the divine throne of judgment, the going of the judgment of God over the whole earth." (*Kliefoth.*)

Verse 10. A FIERY STREAM. "The fire which engirds with flame the throne of God pours itself forth as a stream from God into the world, consuming all that is sinful and hostile to God in the world, and rendering the people and kingdom of God glorious." (*Keil.*) This becomes "a pure river of water of life, clear as crystal," in the paradise of God, Rev. xxii. 1. THOUSAND THOUSANDS, and, again, ten times that number, signify an innumerable concourse. He is the "Lord of hosts." MINISTERED UNTO and STOOD

BEFORE both indicate the sphere of these attending angels. Compare Deut. xxxiii. 2; Ps. lviii. 17; Heb. i. 14; xii. 22; Jude 14; Rev. v. xi. THE JUDGMENT. See above, on verse 9. WAS SET. Organized, begun. AND THE BOOKS WERE OPENED. See similar representations in chap xii. 1, and Rev. xx. 12, 15. These books contain history and destiny. It is evident, from what follows, that this judgment was a prolonged one, illustrating the course of providence.

Verse 11. THE VOICE OF THE GREAT WORDS WHICH THE HORN SPAKE now attracted the seer's attention. This horn he had seen (verse 8,) come up among the ten horns that characterized the fourth beast, which was the fourth great world-power, and generally understood to represent the Roman empire. The ten horns represented ten kings or kingdoms that were to arise out of this power (verse 24), and another was to follow them, diverse from them all, before whom three of them should fall, and who would be characterized by "great words against the Most High" and attempts against his saints. It is generally allowed that the world-power possessed by the Roman empire when broken up was so distributed as to be comprehended by ten succeeding kingdoms or governments. These are, amid some diversities, given with pretty general agreement by various authorities, some of whom, in thus enumerating ten parts of the dismembered empire, had no reference to or thoughts of this prophecy of Daniel. Who or what is specifically represented by the little horn is a question more easily asked than answered. Those interpreters who make the fourth great world-power to be that of the successors of Alexander the Great, the Seleucidæ, understood by it Antiochus Epiphanes. A great many of those who understand the Roman power to be the fourth world-power, find in the Papacy a fulfillment of the representations about the little horn. The question is too involved for discussion here. Both these interpreters may be wrong. Whilst, then, we may not be able certainly to determine the historical person or power set forth by this little horn, yet there can be no doubt about its spirit and works as contrary to God and his truth. THE BEAST or world-power, along with its horns, including the blaspheming little horn of great power, was destroyed, WAS SLAIN, AND HIS BODY DESTROYED, the instrument of the judgment being THE BURNING FLAME. As seen before, the fiery surroundings of the Ancient of days were symbols of both glory and destructive power.

Verse 12. THE REST OF THE BEASTS were the other world-kingdoms. THEY HAD THEIR DOMINION TAKEN AWAY. Their distinctive rule and power, as governments, were gone. They had in fact succeeded and supplanted one another. YET THEIR LIVES WERE PROLONGED. They existed, without sovereignty. "The countries and peoples contained in them, and the influence of their ideas and civilization, lingered." Their spirit, animus, was still to exist. FOR A SEASON AND A TIME. This mode of expression indicates a period fixed and known so far as God is concerned, but indefinite and unknown to man.

Messiah's Kingdom Established.

Verse 13. I SAW IN THE NIGHT-VISIONS. This formula as in verses 2 and 7, indicates a new phase in the judgment going on. LIKE THE (or rather *a*) SON OF MAN. Having the appearance of a human being. It is implied, whilst it is not denied that this *is* a human being, that it is something more, and the accompaniment of his coming, WITH THE CLOUDS OF HEAVEN, represents him as higher than the (ordinary) sons of men. Throughout the Scriptures the clouds of heaven are associated with the Lord God of heaven. It is he "who maketh the clouds his chariot" (Ps. civ. 3). Compare Ex. xix. 16; xl. 34-38; Levit. xvi. 2; 1 Kings viii. 12; Ps. xviii. 11, 12; xcvii. 2; Is. xix. 1; Matt. xxiv. 30; xxvi. 64; Rev. i. 7. "Son of man" without any article, or with the indefinite article, seems to have been used as a common appellation; but when we find the words, THE *Son of man*, used almost constantly by Jesus of himself, we can not doubt that he refers to this passage in Daniel, and by the very use of the term declares his Messiahship, his being more than man while in the form of man. See

especially, John i. 51 and Matt. xxvi. 63, 64. The Saviour uses this term in speaking of himself eighty-four times; only three times is it used out of the gospels, and then it is used of him, once in Acts and twice in Revelation. Only in the last three instances is he so called by others. TO THE ANCIENT OF DAYS. Who sat on the judgment seat. Notice that at the last judgment, the Son of man is to be the judge. But here THEY BROUGHT HIM, the Son of man, NEAR BEFORE HIM, the Ancient of days. The "they" of this statement is used indefinitely, and the statement is equivalent to saying he "was brought before him." Such was the next act of this judgment scene.

Verse 14. AND THERE WAS GIVEN HIM DOMINION, AND GLORY, AND A KINGDOM. This was not a world-power, like that represented by the beasts, but a kingdom of heaven, ruled over by one like a son of man, human in form, but representative of God and his kingdom. Who can doubt that this is that kingdom for which we are taught daily to pray, "Thy kingdom come;" of which John, Jesus and the Apostles preached, saying, "The kingdom of heaven is at hand?" With this corresponds Jesus' entry into Jerusalem on that memorable Palm Sunday, and his testimony before Pilate, "Thou sayest that I am a king!" At the same time he taught that, as we have noticed above, his kingdom was "not of this world." Be sure to read and compare Matt. xi. 27; John iii. 35; Rom. xiv. 9; Eph. i. 20-22; Phil. ii. 9-10; Heb. i. 3; ii. 9; xii. 2; 1 Cor. xv. 24-28, Rev. iii. 21; xvii. 14. These illustrate the kingdom of the *incarnate* Lord. THAT ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM. It is intended to be a universal empire. "Every creature" of "all nations"—is the sphere of it. In these days there is scarcely a language into which the great divine law of this kingdom has not been translated, and scarcely a people or nation to whom it has not been proclaimed. The kingdom inaugurated in the first Christian century and so widely extended then has indeed since been greatly warred against, but this nineteenth century has been most remarkable in the extension and triumphs of the Kingdom of Jesus over men and nations. HIS DOMINION, though assailed by powers of evil, is yet an EVERLASTING one, and in this respect too, different from all other kingdoms. This SHALL NOT PASS AWAY by age or any inherent weakness, nor BE DESTROYED by any hostile influences. So in Nebuchadnezzar's dream, the stone cut out of the mountains grew until it filled the earth. So the leaven of the kingdom penetrated the whole lump, and the mustard seed grew into a great tree.

The hymn on our Lesson Leaf gives tuneful expression to the thoughts inspired by a study of this lesson in the light of our times. It is a subject full of hope and joy and calculated to rouse our earnest enthusiasm. Get filled with it yourself, and impart it to your scholars, and let us all seek more and more to be *laborers together* with God in the promotion of this kingdom of "righteousness, peace and joy in the Holy Ghost." Let us also notice that we live in "the last time," and while working for the kingdom be looking for the glory. "For thine is the kingdom and the power and the glory, for ever and ever. Amen!"

THE DECREE OF CYRUS.

June 23. 2 Chron. xxxvi. 22, 23.

Blackboard Exercise.—Draw two scrolls. Inscribe OUR KING'S PROCLAMATION over one, and on it, Ho, Every one that thirsteth; come ye to the waters! Inscribe CYRUS' PROCLAMATION over the other, and on it the words of the decree as given in verse 23.

COMMENTS ON THE LESSON.

The first deportation of Jewish captives to Babylon was made by Nebuchadnezzar, B. C. 606, twenty years before the deposition of Zedekiah and the destruction of Jerusalem. Daniel was among these. Nine years afterwards, in the reign of Jehoiachim, there was another transmigration. Ezekiel was among these. Jeremiah had been a prophet to his people forty years before Jerusalem was taken, and at that time being allowed his choice to go to Babylon or remain, he chose to remain in Judea. The Bible gives us very little account of the history of the Jews in captivity. The writings of the prophets mentioned above, and a number of the Psalms written about the time of the

return and referring to the past, furnish us some account of that period in Jewish history. Doubtless, the Jews, like other captives, were employed by the sovereigns of Babylon in making public improvements, strengthening and beautifying the kingdom. Jeremiah (xxix. 5, 6, 7) had encouraged his people to make the best of their captivity, knowing that it was to last a considerable time. According to his advice, it is likely many of them became possessed of property, and felt quite at home in the land of their exile. We have seen in the history of Daniel and his fellows that some of them were put in positions of honor and responsibility in connection with the government of Babylon. "Until the reign of the kingdom of Persia" (2 Chron. xxxvi. 20), which was coincident with the fall of the Babylonian world-power, there was no change in their general condition as captives. Now, it is noticeable, that whilst Babylon was polytheistic and idolatrous, the Persians were monotheistic, and abjured idolatry. There was, therefore, more religious affinity between the Jews and the Persians than between the Persians and the Chaldeans, or between the latter and the Jews.

Verse 22. Now there came about a change. The Persian reign had not long been established in Babylon until the decree which our lesson recites was issued, and became the occasion of the Jews' return. IN THE FIRST YEAR OF CYRUS. It will be remembered that while this mighty prince—the establisher of the empire of the Medes and Persians—was continuing his conquests, he appointed viceroys over conquered peoples, and Darius the Mede (supposed by some to have been Astyages, his grandfather, and by others Cyaxares II., his uncle and father-in-law), ruled over Babylon two years. Cyrus assumed the throne 536 B. C., and this date makes just seventy years from the first deportation, 606. KING OF PERSIA. Originally; afterwards emperor of the second world-power; just as William was and is King of Prussia, but also Emperor of Germany. THAT THE WORD OF THE LORD * * * MIGHT BE ACCOMPLISHED. "The Lord hath set his throne in the heavens, and his kingdom ruleth over all." "There is no power but of God." He is the great sovereign of all, the God of history and Providence, and his word must stand; it "abideth forever." Moreover, to accomplish his purposes and fulfill his word he uses instrumentalities oft unconscious of his guiding hand. His word now to be fulfilled was spoken BY THE MOUTH OF JEREMIAH. In the fourth year of Jehoiakim, the first of Nebuchadnezzar, 606 B. C., this prophet reminded the Jews that for twenty-three years already he had warned them, in the name of the Lord, to turn from their evil ways and idolatrous customs; and, as they would not hearken, now they would come under Babylon's power for seventy years (Jer. xxv. 1–14), after which time Babylon's judgment should come. Afterwards, Jeremiah (xxix. 1–14) wrote to his captive brethren to seek the peace and prosperity of the land to which they had been carried, since they must live there till the seventy years were expired. He indicates, too, that by that time their chastisements will have wrought in them a moral reform, and that turning to the Lord, he will also turn to them, and save them. Still later, in the court of the prison, when the siege was going on (xxxii. 36–44), he prophesied both the captivity and the return; and from the same place set forth a second time the joy of the prospective return (xxxiii. 7–14). The predicted time having come, THE LORD STIRRED UP THE SPIRIT OF CYRUS to inaugurate measures which would fulfill his word. It is likely that God used his servant Daniel to influence the monarch. We learn from Daniel ix. that this prophet had been studying Jeremiah, and calculating the time of return, and earnestly pleading for God's forgiveness and favor towards his sinful yet chastened people, and begging him to "shine upon thy sanctuary that is desolate." Cyrus is represented in both Greek and Hebrew literature as a just and gentle prince, free from much of the evil character we generally attribute to Oriental despots. He was the son of Cambyses and Mandane, and belonged to a people whose religion, as we have seen, was in harmony with that of the Jews, so far as believing

in God and rejection of idols was concerned. We can, therefore, the more easily conceive that he would be sympathetically disposed towards the Jews. HE MADE A PROCLAMATION. By means of heralds. That he issued it ALSO IN WRITING indicates his estimate of its importance. Compare Esther iii. 9, 12–15. THROUGHOUT ALL HIS KINGDOM. It would likely then reach all Jews and Israelites.

Verse 23. ALL THE KINGDOMS OF THE EARTH is something of an exaggeration, yet also somewhat justified, inasmuch as, except Egypt, nearly all the known countries of the world were tributary to Cyrus. HATH THE LORD GOD OF HEAVEN GIVEN ME. This sounds as though the king was a believer in Jehovah; but it seems not unlikely that he regarded the one only and supreme God of the Hebrews to be the same as the Persian god Ormuzd, whom they regarded as "the creator of the earth, the heavens, and mankind," and that in writing to the Hebrews he used the name of Jehovah. *Rawlinson* says: "Two things are specially remarkable in this passage,—the strongly marked religious character, very unusual in heathen documents, and the distinctness with which it asserts the unity of God and thence identifies the God of the Persians with the God of the Jews. Both these points receive abundant illustration from the Persian cuneiform inscriptions, in which the recognition of a single supreme god—Ormuzd—and the clear and constant ascription to him of the direction of all mundane affairs, are leading features. In all the Persian monuments of any length the monarch makes the acknowledgment that 'Ormuzd has bestowed on him his empire.' Every success that is gained is by the grace of Ormuzd! The name Ormuzd occurs in almost every other paragraph of the Behistun inscription. No public monuments with such a pervading religious spirit have ever been discovered among the records of any heathen nation as those of the Persian kings; and through all of them, down to the time of Artaxerxes Ochus, the name of Ormuzd stands alone and unapproachable as that of the supreme lord of earth and heaven." Perhaps the king allowed Daniel to use the name Jehovah instead of Ormuzd in issuing the proclamation. HE HATH CHARGED ME TO BUILD HIM AN HOUSE IN JERUSALEM. Isaiah, prophesying 712 B. C., 176 years before this proclamation, and, of course, long before Cyrus was born, uses such language as we find in Isaiah xliv. 28, and xlv. 1–7, naming this king, and speaking of his dominion, and declaring to him God's character and attributes. His attention seems to have been called to this, probably by Daniel, and it seems deeply to have impressed his mind. Such a prediction, with minute statements and the recital of his name so long before his birth, was enough to affect so considerate a prince, and he may have thought that Ormuzd and Jehovah were the same, and so used the latter name in his proclamation. OF ALL HIS PEOPLE. This embraces Israelites as well as Judahites. THE LORD HIS GOD BE WITH HIM. The same religious feeling instanced before; a commendation to this great God, who must be the only God. LET HIM GO UP. Full permission. The following book of Ezra, the first two verses of which are the same as those closing Chronicles and forming our lesson, tells how Cyrus's proclamation was responded to. For the fulfillment of the prophecies concerning Jerusalem and the temple, we will wait for the lessons for next year, selected from Ezra and Nehemiah.

June 30. REVIEW EXERCISE.

T he Piety of Josiah.	I.
H idden Book Found.	II.
E xperience of Jeremiah.	III.
J eremiah and the Rechabites.	IV.
E nslavement of Judah.	V.
W ine Refused.	VI.
S ecrets Revealed.	VII.
E xtraordinary Deliverance.	VIII.
X's (Christ's) Divine Sentence.	IX.
I n the Lions' Den.	X.
L esson of Messiah's Kingdom.	XI.
E dict of Cyrus.	XII.
D octrines of the Quarter.	XIII.

Infant Department.

INFANT SUNDAY-SCHOOL SINGING.

BY REV. CHARLES WEST THOMPSON.

In a recently-issued pamphlet, containing an account of the 50th anniversary exercises of the Sabbath-school of Christ's (College) Church, Gettysburg, with a history of the school, prepared by the Superintendent, D. A. Buehler, Esq., occur many interesting statements. We present, from an advance sheet, the following with reference to the Infant Departments. The author of these stanzas had been for many years rector of the Episcopal church at York, Pa., where he now resides.

Many readers of the TEACHER, having been connected with the school, will be glad to learn that copies of the pamphlet can be had for 20 cents per copy, on application to Guyon Buehler, Gettysburg. E. S. B.

Rev. Charles West Thompson, then of Philadelphia, visited the Infant school February 16, 1840, and on his return home wrote the following verses, which he sent to the Superintendent* bearing the title: "Stanzas, on hearing the children sing in the Infant Sabbath-school, Gettysburg, Sunday, Feb. 16, 1840—by C. W. Thompson."

Those silver voices—still they ring
  Like heavenly music in mine ears;
Sing on, ye gentle spirits, sing—
  Until you melt my soul to tears.

Your plaintive notes of 'parted days
  Around me bring a gathering throng,
And from my heart's recesses plays
  The fount of memory swift and strong.

I see again those school-boy hours,
  When cares were light and sorrows few—
When time flung 'round his wreaths of flowers,
  All fresh with morning's purest dew.

I see those buoyant spirits nigh,
  Those gay companions sporting 'round,
Unstained by sin's corrupting dye,
  Unharmed by sorrow's rankling wound.

I see—oh! sight too fond—too dear—
  Still strong my sympathies to move—
I see in all her smiles appear
  The mother of my boyhood's love.

Yes! sing—and let my tears o'erflow,
  Ye infant voices sweet and mild;
No other love can earth bestow
  Like that a mother gives her child.

Your tones fall 'round me, as on flowers
  Descend the drops of heaven's own dew—
And doubting all my manhood's powers,
  I wish I could my life renew.

O Thou! by whom our thoughts are heard,
  Who canst our inmost feelings read,
When Thou would'st teach me by Thy word,
  Then may I be a child indeed.

Philadelphia, Feb. 21st, 1840.

*Miss Caroline E. Fahnestock.

SUGGESTION FOR TEACHERS.

BY PROF. E. S. BREIDENBAUGH, M. A.

DEAR TEACHERS: For the third and last Sabbath of the month I have introduced respectively a lesson on fighting and temperance—while that for June 23 is made to teach the true value of home.

Be very careful in teaching these, as all other lessons, not to lose sight of the great object. Leading the children in the way JESUS, and helping them to keep therein, Sincerely yours,

B.

The Handwriting on the Wall.

June 2, 1878. Daniel v.

In this lesson the graphic language of the Scriptures can be related very effectively and appreciatively to the children.

A few points require explanation; several interesting truths can be taught in this lesson.

V. 1. Belshazzar's father is supposed to have been the real king. This young man was helping to rule and seems to have had control in Babylon at this time, when the army of Darius and Cyrus were outside of the gates and

had been attempting to force their way into the city.

Belshazzar was reclining at a table, on a platform elevated above the rest so that he was seen by all his guests.

V. 2. This feast was in honor of the gods of gold and silver, etc., hence the vessels taken from Jerusalem, which had been preserved as trophies—relics of the victory—were brought out. See, the crowd say, our god has been greater than their God whom they say is so great; he cannot be seen as can our gods of gold and silver, etc.; our gods conquered.

Nebuchadnezzar had taken these vessels, but was not the father of Belshazzar; may have been his grandfather on his mother's side.

Describe the wonderful scene, the number of persons, the large room, the rich apparel, the gold and silver and jewels, the flashing light.

V. 5. The candlestick is supposed to be the one taken from the temple in Jerusalem—which was now standing on the king's table, and lighted the writing on the wall.

V. 6. Unless he had done wrong there was no occasion for fear.

V. 7. Belshazzar himself was second.

V. 9. What god can this be whom my wise men do not understand.

V. 11. Daniel seems to have been forgotten in the changes that had been undergone.

V. 22. Called son because of his position and belonging to the same family.

V. 27. Illustrate by short measure or weight.

So Belshazzar had not come up to his duty, had neglected his God, had done wrong, much was wanting. Thus with us, we have our work to do—are we doing it? Obedience to parents; kindness to brothers and sisters and playmates; keeping from swearing, stealing, thinking wrong; above all love to God, are among our duties. If we are idle, do our work poorly, hastily or neglect it, or are ungrateful to, or forgetful of God, we do not come up to what God expects, hence we will also be found wanting when God tries us. God knows everything.

V. 28. Time of reckoning is near at hand.

Vs. 30, 31. The army without had turned the great river Euphrates so that it would not flow into the city, and then, while the whole city was drunk, the army marched in on the dry bed of the river.

We may not have our punishment come so quickly, but it will surely come upon all who disobey.

Repeat Golden Text. V. 27.

Daniel in the Lions' Den.

June 9. Daniel VI. 1-28.

Review by recounting the incidents and also calling special attention to the trial God is making of each one. We must ask Jesus to so help us that we shall not be found wanting. To-day we find Daniel tried, and will see if he be found wanting. The incidents recorded in this chapter are specially captivating to the children. You may start by calling attention to the position of Daniel (vs. 1, 2), and the reason why Daniel was chosen (v. 3), then by questions draw out the facts, from the memory of the children, first telling them what you intend doing, stopping to explain any difficult point. It is difficult to indicate the questions as each teacher must be led by the character of the pupils and their answers.

A few questions are given as suggestive.

Who was Daniel? When did he live? What was his position? What his duty? Was he liked by those who were under him? Why not? Would the King Darius have listened if the enemies of Daniel had asked his removal? Why not? What did his enemies try to do? (V. 4.) Did they find any fault?

Thus throughout the passage you can ask questions and have the children give you the whole lesson.

In teaching, note:

1. God cared for Daniel, for he served him.

2. God will care for us if we serve him.

3. Real lions are not in our path, but Satan goeth about as a roaring lion. Sin and evil are about us.

4. Our worst enemies who would lead us away from serving God, are in our own hearts.

5. Frequent prayer is an important means of strengthening our hearts.

Golden Text. Dan. vi: 22.

"My God hath sent his angel and hath shut the lions' mouths that they have not hurt me."

Fighting.

June 16.

In Review, refer specially to the application to ourselves.

We have had a great many lessons about wars and fighting, men being killed and wounded and taken prisoners. We must not go into the street and begin a fist fight with the first boy or girl whom we do not agree with. We ought not to use our fists, and yet we ought to fight. We will see what is meant when Paul says to Timothy, that young Bible reader, of whom we had a lesson, FIGHT THE GOOD FIGHT OF FAITH. 1 Tim. vi: 12. We will use this as our Golden Text. A man cannot fight unless he has an enemy; he will, or ought not, unless he is very crazy, fight his friends, then *whom* shall we fight?

The teacher can show how the enemies are Satan, the evils of the world, bad companions, and our own wicked hearts. Show that the last is the worst and hardest to get rid of. Always present and persistently urging us to do wrong.

Some men will fight friends. We just called such crazy. Some men will fight against God, against good thoughts, try to keep them away. How much worse this is; such men are very sinful.

When must we fight these enemies?

A soldier must always be ready, watchful, dare not sleep on guard, nor turn nor run when the enemy is near. So we must always be ready for our enemy.

How shall we fight?

Not with fists, but with our hearts, as Jesus did when Satan tempted (attacked) him—with the Bible.

With our whole heart. Earnestly and best of all by prayer as Daniel did, then we will have God to help us, and we need have no fear.

Why shall we fight?

That triumphing over our enemies we may see God, may enjoy his love and blessing. God will give a crown of life to each one who fights the good fight of faith.

Illustrate by Neh., chap. iv.

Let us each be a soldier for Jesus.

Home.

June 23. 2 Chron. xxxvi. 22-23

Review by asking *whom, when, how, why* shall we fight. Repeat the Golden Text.

Recall the circumstances which led to the captivity of the Jews; their lamentation. Speak of the respect awakened in Cyrus, by Daniel, for God. Cyrus was led to think of him as great and worthy of praise. This led Cyrus to wish to favor the people who worshiped God. They were anxious to return to their old homes. So Cyrus said they should go, if they wished. 2 Chron. xxxvi. 22-23. This news must have made them glad.

Let the teacher describe the joy of returning home, particularly after a forced absence. The starting; the only half seeing of new and interesting objects on the way; the looking for familiar objects; their identification; the coming to the house; the meeting of friends; seeing those persons and things we love.

Sing a verse of "Home, Sweet Home."

We should love our homes, and try to make them happy. Point out the great pleasures of home; the presence of parents, brothers, sisters, those we love. Happiness at home does not come to those who do not love it—those who drink; who scold; who complain; who don't care; who are unkind; who are selfish; who will not help others—do not make home happy. Do not be among these.

Show how the reverse makes home happy. Show that home is a better place than the grog-shop, the lounging-place, the corners, the streets—at which places we are apt to meet those enemies—idleness, intemperance, swearing companions, and many others.

Few boys and girls who love their homes become wicked. Thieves, drunkards, murderers come from those boys and girls who do not love their homes.

It is not money nor fine houses that

make HOME; it is *love*, love for one another—love for God. For truly happy homes must have Jesus always present, just as Jerusalem had its preciousness to the Jews, because of the Temple and God's special presence there.

Repeat, as Golden Text, Ps. cxxxiii. 1

Hands Off.

June 30.

For to-day have one of those large cards used at fairs, etc., for the warning of those present, with the motto, "*Hands off.*"

Describe what it means; the necessity.

In some gardens there are thorny or prickly trees and shrubs which have a card—"Hands off"—to protect the visitors. There are many injurious things from which boys and girls, as well as men, must keep hands off. Illustrate by bad books, liquor, apples, etc., that do not belong to us.

Dwell specially on liquor. Show what it is; from what made.

Speak of its effects when much is taken—the ruin of the person, his property, his family, his home, his soul.

Show that those who drink only moderately, as they call it, are injured.

One glass will lead to another and another, and thus till the desire becomes a tyrant, and the drinker a slave. Best to keep away altogether; hands off, now and forever.

Repeat and explain Golden Text Prov. xx. 1.

Gleanings from the Great Field.

NEWS AND NOTES.

BY REV. S. B. BARNITZ.

"He Rests from His Labors and His Works do Follow Him."—James W. Weir, for *forty-four years* Supt. of the Market Square Presbyterian Sunday-school, Harrisburg, Pa., has gone from his work on earth to his reward in heaven. His was a noble life, filled with benevolent deeds. His work was for Christ and His suffering children, and was in no way circumscribed, except in its own inability to proceed further. Though a Presbyterian and loving his own church, he loved his Master's work wherever faithfully carried on, and had a kind word and liberal gift for every worthy object which bore the imprint of his Master. His funeral took place Monday morning, March 18th. The Harrisburg *Telegraph* contains notices of the event to the extent of four or five columns, from which we take the following touching and truthful tribute. Behold what "*honor have all the saints!*"

"The last honors were paid to the remains of James W. Weir this morning, the last word has been spoken in ceremony over his remains, the last sweet anthem sung and fervent prayer repeated. The day will long be remembered as one of general sadness. Never did we witness a similar ovation to any man's remains. The public heart seemed to overflow; the whole community came together to pay the tribute which their grief demanded, and there were periods when it seemed to the spectator as if every man, woman and child of the city had crowded into Market square and Market street, filling every available space with a sad face and a wet eye. It was the hour for general confession of benefaction. Every one seemed to have an acknowledgment to make of some good deed done by James W. Weir in their behalf. His out-stretched hand seemed to have reached all who ever asked his aid. These expressions were beautiful, because they were the tributes of hearts touched by sorrow. And as the shadows of to-night draw around the city, there will be a voice of mourning in Harrisburg, in every household where Christian purity is cherished and beloved, or generous charity needed and received."

The Old Chairman of Executive Committee and the New.—We were about to write something on the above topic when the carrier brought the ever welcome *Sunday-school Times*, in which it is so much better done than we could do it that we simply copy Mr. Trumbull's article, adding to it our hearty endorsement. Bro. Jno. L. Searles endeared himself to every member of his committee as a Christian man of rare excellencies and endowments both of head and heart. From all we know of Bro. Frank Allen, he will be a worthy successor to the retired chairman:

Only those who have had a share in similar service can know how arduous and delicate are the duties of chairman of the Executive Committee of the International Sunday-school Convention. It requires a great deal of time, and it calls for energy, wisdom and tact to make judicious preparation for one of these great gatherings. Mr. John E. Searles, Jr., of Connecticut, was admirably fitted for this work, and a large share of the success of the Atlanta Convention is attributable to his activity and faithfulness. His successor in office, Mr.

Franklin Allen, of New York, is also in every respect qualified for this important position. As Secretary of the American Silk Association, Mr. Allen is known as a business man of experience and executive ability. In Sunday-school circles he is known for his connection with Olivet Chapel in New York City, where he has done much to give the Sunday-school a foremost place among schools of its character. His delightful Christian spirit commends him to all who know him, and there is cause for congratulation that he has accepted the chairmanship of the International Executive Committee, and entered upon its duties. His address is 93 Duane St., New York City.

LAWRENCE, KANSAS.— *English Lutheran Sunday-school Anniversary.* The programme consisted of two parts. First, the Lord's Prayer, beautifully arranged in questions and answers, which was assigned to three of the youngest classes, including the infant class. After this the Lord's Prayer, arranged in suitable metre, was sung to the music of "Home, Sweet Home."

Part second of the programme consisted of forty-one questions with Scriptural answers, bringing out the idea of "The Believer's Life in All Things." Each of these Scriptural passages contained the phrase "All things." The scholars promptly gave the answers as their numbers were called. These exercises were interspersed by appropriate music under the direction of Mrs. Fry, who is an excellent organist, and has succeeded admirably in training the school and choir of the Lutheran church.

Some of the pieces of music were particularly impressive, among them "O, to be Nothing," sung as a quartette. In this Miss Tappe rendered her part very sweetly, and with clear, distinct enunciation. "Rock of Ages" was sung as a solo and chorus, Miss Ella Fricker taking the solo, and in a fine manner for one who has had so little experience in singing in public.

We are pleased to learn that the Lutheran church under the last pastorship of Rev. A. A. Tremper, has received quite an accession of membership. A very commendable zeal is also shown in furnishing means for current expenses.—*Lawrence Evening Standard.*

OHIO SABBATH-SCHOOL UNION.—The 19th Annual Convention of the Ohio Sabbath-school Union, will be held in the Presbyterian Church, in the beautiful city of Norwalk, Ohio, on Tuesday, Wednesday, and Thursday, June 4th, 5th, and 6th, 1878.

Arrangements are now being perfected for making the Convention a grand success in every particular.

Free entertainment will be provided all Delegates at the homes of our Norwalk friends. To facilitate this, let the names of all Delegates be sent to C. E. Newman, Norwalk, Ohio, not later than May 25th.

Reduced rates of fare will be secured on all railroad lines in the State that will grant the favor.

Every county, every town, every city, every village, and every Sabbath-school in Ohio, should be represented. Let us have a general "coming up to the help of the Lord" at this time. Will you come?

Please furnish me without delay, the names, post-office address, and denomination of every Sunday-school officer or worker you know, and announce the time and place of the State Convention in your Church and Sabbath-school, and spread the news wherever, whenever, and how so ever you can. This is meant for everybody who is desirous of seeing the Sabbath-school work go forward. Will you act upon it? If you will, write to me, right away!

I want the names of the officers of every County organization, and of every Superintendent, as soon as possible. All communications promptly answered.

F. R. LOOMIS, *Cor. Sec'y,*
Medina, Ohio.

PENNSYLVANIA STATE SABBATH-SCHOOL ASSOCIATION.—All our readers in Pennsylvania will please note the following circular from the Secretary:

PENNSYLVANIA STATE S. S. ASSOCIATION,
MECHANICSBURG, PA., May 10, 1878.

Dear Brother:

Williamsport has been selected as the place, and June 11, 12, 13 prox., fixed as the time of the Fourteenth Annual Convention of the Pennsylvania State Sabbath-school Association. The condition of our work demands that this Convention be thoroughly practical, and that every part of our State be fully represented by active and zealous workers. To this end, we ask you, as your "reasonable service," to furnish us without delay the names and post-office address of the officers of your county and district Sabbath-school Association. If you are without this information, inquire for it from every available source until you get it. Announce the time and place of the Convention to your Church and Sabbath-school, and spread the news wherever and whenever you can, not forgetting that your local papers are perhaps the best mediums through which to start the flame that at Williamsport will illuminate the whole State with renewed zeal in this glorious work of the Good Master. Yours in the work,

ED. S. WAGONER, *State Secretary.*

P. S.—When and where will your next County Convention be held?

YORK, PA.—The original Sunday-school of this ancient borough was held in what was known as the Lancaster school-house, then on Philadelphia street. This school was composed of members of the various congregations. It opened August 7th, 1819, with twenty-five scholars.

The second school opened 1817, in Freystown, under the control of the Lutheran church.

The union Sunday-school of York continued until, one by one, the various congregations left and organized independent of it. The first to leave was the Methodist congregation, who organized their own Sunday-school in 1824: the Episcopalian congregation organized in

1826; the German Reformed in 1828; the Lutheran in 1829; the Moravian in 1836; the Presbyterian in 1838; the Evangelical in 1842; the United Brethren in 1843. The Zion Lutheran church was organized in 1848, as the English branch of Christ's Lutheran church. Their Sunday-school continued in Zion's Lutheran church as a union Sunday-school; in 1869 Christ's Lutheran church withdrew and organized a separate Sunday-school. —*From an Address by Rev. A. W. Lilly.*

RICHLAND CO., OHIO.—The 13th annual meeting of the Sunday-school Union of this county was held May 23d and 24th, at Lafayette, Ohio. The meetings of this county association are always *full* of interest and spirit. It's seldom anything drags, and if anything does *seem* to drag, our good friend Emminger gives the subject such a "stirring up" by opposing it, that it comes right out of the drag into lively discussion. The following list of topics was submitted for discussion, and our readers may know from it that the audiences at that convention did not sleep during services.

"The teacher *in* school."

"Sunday-school entertainments."

"What is comprehended in Sunday-school teaching?"

"What is the best method of electing Sunday-school officers?"

"Old Testament study in the Sunday-school."

"Matt. ix. 37, 38."

"Bible reading." "Service of Song."

The opening address on each topic was limited to ten minutes; all succeeding speakers to five minutes.

Each session of the "Union" was preceded by devotional exercises, 30 minutes.

The lesson for May 26, Dan. iii. 21–27, was considered on Thursday afternoon.

THREESCORE YEARS A TEACHER.—It was indeed a pleasant hour recently spent in the company of Mrs. Matthew Newkirk, Sr., of Philadelphia. Mrs. Newkirk has been a Sunday-school teacher for *sixty years*, and in all that time has never missed being with her scholars, unless providentially prevented. She has preserved written notes on every lesson, or nearly every lesson, ever studied, and has *never* gone before her class without careful preparation and special prayer. The fruits of her labors, which she herself has been permitted to see, are very great; and the seed sown, the results of which will only be known in the great harvest, where the reapers will be the angels, will rise up to call her blessed. Her home is one of genial Christian hospitality, where the Master's laborers from the foreign or home field ever find a cordial welcome and word of cheer.

"THE MOST IMPORTANT."—When Daniel Webster was once asked, "What is the most important thought that ever entered your mind?" after a moment's reflection he seriously replied, "The most important thought I ever had was that of *my personal responsibility to God.*" And to every one it is equally important in its bearings on character and conduct here, and destiny hereafter.

SUNDAY-SCHOOL IMPROVEMENTS.—The Infant school-room of St. Paul's Lutheran Church, Allentown, Pa., Rev. C. E. Hay, pastor, has recently undergone extensive improvements. The floor has been tastefully carpeted, the walls planed, and the classes furnished with neat and comfortable oak-grained semi-circular seats and chairs. It is now a conveniently arranged and beautiful room, and will accommodate more than a hundred infants. At full estimates the expense incurred would have been upwards of $200.

LUTHERANS AT ATLANTA.—The following Lutherans reported to me at Atlanta Convention: From Ohio, Rev. C. S. Sprecher, Rev. J. W. Kimmel, Rev. J. C. Zimmerman, Rev. J. H. Culler, Mrs. Lucy Y. Culler, and Miss Emma L. Parry; from Pennsylvania, Ed. S. Wagoner, State Secretary, Mrs. Ed. S. Wagoner, Miss Puella Dornblazer, J. B. Baughman, Esq., Rev. P. Anstadt, Rev. G. R. Fleck, Rev. M. Ort, Mrs. M. Ort; from Georgia, Rev. G. Schraum; from Nebraska, Rev. F. W. C. Peschau.

INDEED IT IS!—"Having in my youth severe notions of piety," says a Persian writer, "I used to arise in the night watches to meditate, pray, and read the Koran. One night, fully occupied with these practices, my father, a man of practical piety, awoke. 'Behold,' said I, 'thy other children are lost in irreligious slumber, while I alone awake to praise God.' 'Son of my soul,' answered he, 'it is better to sleep, than wake to remark the faults of thy brethren!'"

MORE TRUTH THAN POETRY.—"You have often," said the clergyman, "heard the brethren say 'Amen! amen!' while some one was praying. What do they mean? If any one knows let him hold up his hand." Up jumped a little fellow, so eager to answer as not to wait for recognition. "I know!" he called out. "It means hurry and get through." There was an audible smile.

EYING EVERY MAN.—It has been said that "a good sermon is like a good portrait, eying every man in the room." A well-taught Sunday-school lesson should also have the impressive way of looking each scholar square in the face, enlightening, rebuking, or encouraging him.—*M. E. S. S. Journal.*

A REQUEST.—An Edinburgh paper says that Dr. Duff left a request that President McCosh would prepare a manual of philosophy for Hindoo students, putting Christianity in its legitimate place, beside the latest development of European thought.

A MEMORIAL.—It is proposed in England to raise 1,000,000 pence for a memorial to Robert Raikes.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

GOLD Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

2d Quarter. **AUGSBURG LESSON LEAF.** *June 2, 1878.*

Lesson XXII. **International Bible Lessons.** DANIEL V. 22–31.

THE HANDWRITING ON THE WALL.

22. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from him; and this writing was written.

25. ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27. TEKEL; Thou art weighed in the balances, and art found wanting.

28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. ¶ In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, *being* about threescore and two years old.

CENTRAL TEXT.—Verses 22, 27 and 30. Commit to memory.

LESSON TAUGHT.—God's providential government over men and nations.

GOLDEN TEXT.—"Thou art weighed in the balances and art found wanting." Verse 27.

SCRIPTURE READINGS.

M. Daniel iv.
T. " v.
W. Matt. xxi. 33–44.
Th. Is. xxvi. 5–11.
F. Psalm lxii.
Sat. Luke xii. 16–21.
S. Is. xlii.

BRIEF NOTES.—"His son," Belshazzar is now thought to have been son of Nabonnedus, the last king of Babylon, and probably Nebuchadnezzar's grandson, and he is supposed to have reigned along with his father. Recently discovered inscriptions show this. The words of the handwriting were Chaldee. "UPHARSIN" is the conjunction *and* and the plural of PERES, and it brings out the sense only the more clearly. "That night," by diverting the river Euphrates from its bed, the Medo-Persian army under Cyrus, got into and took the city. This was 538 B. C. Read Jeremiah l and li.

Explanatory Questions.

BELSHAZZAR'S SIN.

1. Who was Belshazzar? What was going on at the palace at this time?
2. What interrupted the revelry? What effect had this?
3. Who were brought in to interpret the writing? Could they do it?
4. Who at last was brought in? About how old was he now?
5. Of what did Daniel now remind the king? Had Belshazzar known all this?
6. What evil character did Daniel charge Belshazzar with?
7. What did he say of his disposition toward God? How was it shown that very night?
8. What of his disposition toward idol gods? How was it shown?
9. How did Daniel characterize false gods? The true God?
10. What is the first and constant duty of man? See 1 Cor. x. 31.
11. Who were joined with Belshazzar in his sin?

BELSHAZZAR'S JUDGMENT.

12. What did Daniel say of the origin of the handwriting on the wall?
13. What was the writing?
14. How did Daniel explain the first word? The second? The third?
15. Who were joined with Belshazzar in this judgment?
16. What is the "Lesson Taught?" How would you appear in God's balances?
17. What was done to Daniel that night? To Belshazzar?
18. What became of the Babylonian Empire that night?
19. What part of Nebuchadnezzar's dream of the image was here fulfilled?
20. Who took the kingdom thereupon?
21. Can you tell any of the circumstances of this fall of Babylon?

HYMN. S. M. D.

O Thou who wouldst not have
One wretched sinner die,
Who diedst Thyself, my soul to save
From endless misery!
Show me the way to shun
Thy dreadful wrath severe,
That when Thou comest on Thy throne,
I may with joy appear.

Thou art Thyself the Way,
Thyself in me reveal;
So shall I pass my life's short day
Obedient to Thy will;
So shall I love my God,
Because He first loved me,
And praise Thee in Thy bright abode,
Through all eternity.

2d Quarter. **AUGSBURG LESSON LEAF.** *June 9, 1878.*
Lesson XXIII. **International Bible Lessons.** DANIEL vi. 14-23.

DANIEL IN THE LIONS' DEN.—(Whit-Sunday.)

14. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.
15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree or statute which the king establisheth may be changed.
16. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.
17. And a stone was brought, and laid upon the mouth of the den: and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.
18. ¶ Then the king went to his palace, and passed the night in fasting; neither were instruments of music brought before him; and his sleep went from him.
19. Then the king arose very early in the morning, and went in haste unto the den of lions.
20. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?
21. Then said Daniel unto the king, O king, live for ever.
22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.
23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him because he believed in his God.

CENTRAL TEXT.—Verses 21-23. Commit to memory.

LESSON TAUGHT.—A lesson of man's weakness and hate, and of God's power and loving care.

GOLDEN TEXT.—"My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me." Verse 22.

SCRIPTURE READINGS.

M. Daniel vi.
T. Psalm xxxvii.
W. Gen. xxxvii. 12-28.
Th. 1 Sam. xvii. 32-54.
F. Jonah i. and ii.
Sat. John xvi. 7-15.
S. Acts ii.

BRIEF NOTES.—"The king" was Dari'us, the Mede. There is a difference of opinion as to which of the kings mentioned in secular history this was. "Labored"—anxiously planned. "The den of lions," probably belonged to the king's establishment, kept for purposes of awe and punishment. So lions were kept at the Amphitheatre in Rome, and Christians were given to their power. "Sealed it." So the stone at our Lord's sepulchre was sealed. This legalized the proceeding, and made a reversal of it impossible without detection. "A lam'en-table voice"—its sad tones indicating the king's feelings, oppressed with sorrow. "O king, live for ever"—a usual, courteous salutation of the monarch. Daniel was not less than eighty years old at this time.

Explanatory Questions.

MAN'S WEAKNESS AND HATE.

1. What king is here spoken of? With whom was he displeased? Why?
2. What did the king earnestly desire and labor to do?
3. Who came to him? Why did they set this trap for Daniel? See verse 3.
4. When they saw the king's disposition, what law did they quote to him?
5. What was then done by the king's order? Where was this lions' den? Explain.
6. What king mentioned in the New Testament was caught in a predicament something similar to this of Darius? Tell about it. Matt. xiv. 6-12.
7. What should both these kings have done? Can anybody sin lawfully?
8. What did Darius say to Daniel, as they were taking him off?
9. What three things were done to make Daniel's fate sure?
10. How did the king spend the night?

GOD'S POWER AND LOVING CARE.

11. How did Daniel spend the night? How old was he? Who had the better night, Daniel or Darius?
12. When did the king rise next morning, and where did he go the first thing?
13. What did he do there? What is "a lamentable voice?" What did he say?
14. Did he get any answer? Whose voice was it? What did he say?
15. How was the king affected? What was then done by his order?
16. What reason is given why "no manner of hurt was found on him?" Compare Heb. xi. 33, 34.
17. What other instance of faith and of God's power and loving care had we lately in our lessons? What is said in Ps. xxxiv. 7? In last part of Matt. xxviii. 20?
18. How is God specially present, everywhere and always, with believers in these days? John xiv. 16, 17; Comp. vii. 39.
19. On what particular occasion was the Holy Spirit's dispensation inaugurated? Acts ii.
20. What is the cause of all man's weakness and hate? Who goes about, and like what, to master him in this condition? 1 Pet. v. 8.
21. What is man's only refuge? See topic, and James iv. 7, 8; and Rom. xvi. 20.
22. Who tells us these things, and keeps us mindful of them? John xiv. 26; 2 Tim. iii. 15-17.

HYMN. 8s & 7s.

Always with us, always with us—
Words of cheer and words of love;
Thus the risen Saviour whispers,
From His dwelling-place above.

With us when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear.

With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam.

2d Quarter. **AUGSBURG LESSON LEAF.** *June 16, 1878.*

Lesson XXIV. **International Bible Lessons.** DAN. vii. 9-14.

MESSIAH'S KINGDOM.

9. ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

11. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night-visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

CENTRAL TEXT.—Verses 13 and 14. Commit to memory.

LESSON TAUGHT—The kingdoms of this world shall become the kingdom of our Lord and Saviour, Jesus Christ.

GOLDEN TEXT.—"Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre."—Ps. xlv. 6.

SCRIPTURE READINGS.

M. Dan. vii.
T. Rev. xiii.
W. Rev. xvii.
Th. Ps. ii.
F. Ps. viii.
Sat. Matt. xiii. 31-52.
S. Rev. xx.

BRIEF NOTES.—Daniel's dream occurred about 539 B. C., and before the events of our last two lessons. The "beasts" here correspond to the various parts of Nebuchadnezzar's image. The "ten horns" are ten kings representing the different kingdoms into which the fourth world-power was broken up. The notable "little horn" is regarded as representing the Antichrist, which some interpret to be the papacy. "Cast down" is better rendered, *set, put, placed.* "The Ancient of days" represents God, the Father, Almighty; and he sits in judgment on the world-kingdoms. This is not the final judgment where every individual shall receive according to his works. We have here the God of History. The color "white" denotes purity; and the appearance here would produce reverence. "Fiery flame" and "burning fire" represent glory and destructive power, purifying agency. "Wheels" represent rapidity of motion. Verse 12 seems to correspond with "In the days of these kings" in Nebuchadnezzar's dream. The opposing world-powers are broken when the kingdom of heaven is set up, and their influence will still for a fixed time be felt. "The Son of man" is a phrase used in the New Testament almost exclusively by Christ of himself. He is the King of Glory!

Explanatory Questions.

THE WORLD-KINGDOMS OVERTHROWN.

1. In what condition and where was Daniel when he saw what is here told?
2. What four things did he see first? Describe them. What did they represent?
3. How were these same represented in Nebuchadnezzar's dream?
4. What kind of a scene followed in Daniel's dream? Latter part of verse 10.
5. What did he see set up? Who appeared as judge? Who is thus represented?
6. What is said of his hair and garment? What is thus represented?
7. How is his throne described? What about "his wheels?" Explain.
8. Who accompanied him, and how many? Comp. Rev. v. 11.
9. What was "set" and what "opened?" What judgment was thus represented?
10. What now arrested Daniel's attention? What sort of words? Verse 25. What represented by this horn?
11. What judgment was then executed? Which beast was this?
12. What is said of "the rest of the beasts?" What does this mean?

MESSIAH'S KINGDOM ESTABLISHED.

13. Who now came upon the scene, and with what accompaniments?
14. To whom is the name "The Son of man" here given? Of whom and by whom is it used in the New Testament?
15. Whither did he come? What was given him? Who were to serve him?
16. What is said of this his dominion and kingdom?
17. How was this kingdom represented in Nebuchadnezzar's dream?
18. Does it become universally prevalent all at once?
19. How is this kingdom represented in Matt xiii. 31-33?
20. What will become of all who do not submit to this kingdom?
21. How do you stand toward this kingdom?
22. Are you doing anything to advance it?

HYMN. L. M.

Behold th' expected time draw near,
The shades disperse, the dawn appear;
The barren wilderness assume
The beauteous tints of Eden's bloom.

Events with prophecies conspire
To raise our faith, our zeal to fire:
The rip'ning fields, already white,
Present a harvest to our sight.

Come, let us with a grateful heart
In this blest labor share a part,
Our prayers and off'rings gladly bring
To aid the triumphs of our King.

Our hearts exult in songs of praise
That we have seen these latter days,
When our Redeemer shall be known
Where Satan long has held his throne.

2d Quarter. **AUGSBURG LESSON LEAF.** *June 23, 1878.*

Lesson XXV. **International Bible Lessons.** 2 CHRON. xxxvi. 22-23.

THE DECREE OF CYRUS.

22. ¶ Now, in the first year of Cyrus king of Persia, (that the word of the Lord, *spoken* by the mouth of Jeremiah, might be accomplished,) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The Lord his God *be* with him, and let him go up.

CENTRAL TEXT.—The whole lesson. Commit to memory.

LESSON TAUGHT.—The word of the law abideth forever.

GOLDEN TEXT.—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Is. xl. 2.

SCRIPTURE READINGS.

M. Ezra i. 1-11.
T. Jer. xxxiii. 1-14.
W. Dan. ix.
Th. Is. xliv. 21; xlv. 7.
F. Ps. cxxii.; cxxvi.
Sat. " cxxxvii.
S. Is. xl. 1-11.

BRIEF NOTES.—"The first year of Cyrus" refers here to his first year as ruler in Babylon, about B. C. 536, seventy years after the first deportation of Jewish captives, B. C. 606, among whom were Daniel and his fellows. Cyrus captured Babylon, but made "Darius the Mede" Ruler—supposed to have been Astyages, who governed Babylon two years. Jeremiah uttered his prophecy of the return in the very year of the first deportation of captives. He repeated it several times afterwards. Isaiah, who mentions Cyrus by name as the instrument of the return, lived 200 years before that king ruled. Daniel probably pointed out these prophecies to Cyrus, who, though a heathen, was a just and merciful ruler. The Persians worshiped one supreme ruler, who was to them as the Lord God to the Jews; and their inscriptions abound in acknowledgments of the power and goodness of this supreme being. God works by ordinary instrumentalities, but his providence is over all; he sees the end from the beginning; and so whom he foreknows he predestinates to his service, as Paul says, Rom. viii. 29, 30.

The books of Ezra and Nehemiah give accounts of the return, and of the re-building of the temple. Also, many of the Psalms, particularly the series beginning with the 120th.

Explanatory Questions.

THE PROPHECIES.

1. When and where did Jeremiah prophesy? What is it to prophesy?
2. What prophecy of his is referred to in our lesson? How often was it made by him? Jer. xxv. 12-14; xxix. 10; xxxiii. 7-14.
3. When did Isaiah prophesy? How long before the time of Cyrus?
4. What did he say about Cyrus and that king's relation to God and his people? Is. xliv. 26-28; xlv. 1-5.

THE FULFILLMENT.

5. When was "the first year of Cyrus king of Persia?"
6. How long had it been since Nebuchadnezzar carried off the first lot of captives from Judah?
7. How was Cyrus affected toward the Jews at this time?
8. Whom did the Lord likely use to stir up the king's mind? Dan. ix. 2.
9. What did the king issue? How widely? What shows the importance attached to this decree?
10. What acknowledgment was made in the beginning of the proclamation?
11. Was Cyrus a believer in God? How came he to speak thus?
12. Of what world-power was he the head?
13. What charge did he say was given him?
14. How did he propose to carry it out?
15. Were the prophecies about Jerusalem and the temple fulfilled? In what books of Scripture do we find an account thereof?
16. What does the fulfillment of prophecy teach us about God and the Scriptures?
17. What do we learn about the means God uses to accomplish his purposes?

HYMN. C. M.

Jerusalem! my happy home!
Name ever dear to me!
When shall my labors have an end
In joy and peace and thee?

There happier bowers than Eden's bloom
Nor sin nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you.

Why should I shrink at pain and woe?
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Jerusalem! my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

2d Quarter. **AUGSBURG LESSON LEAF.** *June 30, 1878.*

Lesson XXVI. **International Bible Lessons.**

REVIEW.

1. With what king did our second quarter begin? For what was he noted? How did he compare with the other kings?
2. What was found, in his day? What was done with it? What effect had it?
3. Who may be called the prophet of the captivity? What else did he prophesy besides the captivity?
4. What Easter teaching had we; and how related to the International Lesson Series?
5. Who were they who drank no wine? Why? For what purpose were they and their custom used by Jeremiah?
6. Why should we not drink wine?
7. What became of Judah? When? By whom?
8. Who were spoken of under the title "the captives in Babylon?" What purpose did they form and carry out? With what result?
9. What was Nebuchadnezzar's dream? Who could not either repeat or explain it? Who could? Who did? What was its meaning?
10. Into what were S., M. and A. cast down? Why? How came it they were not destroyed?
11. What was Belshazzar's sin? How manifested? His judgment? How manifested? How fulfilled?
12. The casting of Daniel into the lions' den showed what on man's part? How? On God's part? How? What was our Whit-Sunday lesson?
13. In Daniel's vision what became of the great world-kingdoms? What was established? To last how long? Who is Messiah?
14. What prophecies were fulfilled by Cyrus? What was his decree?
15. How long between the captivity and this decree?
16. How many rulers had Judah altogether? Of how many dynasties? Whose?
17. How many years was it from the division of the kingdom to Judah's captivity?

SCRIPTURE READINGS.

M. 2 Chron. xxxiv.
T. Jer. xxxii. and xxxiii.
W. " xxxiv. and xxxv.
Th. " lii.
F. Daniel i and ii.
Sat. " iii. and v.
S. " vii. and ix.

BRIEF NOTES.—The following points of chronology may help in Review. They are according to Usher, whose dates are followed in the margin of our Bibles. Division of the kingdom B. C. 975. Rehoboam reigned 17 years, till 957; Abijah 3 years, till 955; Asa, 41 years, till 914; Jehoshaphat, 25 years, till 889; Jehoram, 8 years, till 885; Ahaziah, 1 year; Athaliah, his mother, an usurper, 6 years, till 878; Joash, 40 years, till 839; Amaziah, 29 years, till 810; Uzziah, 52 years, till 758; Jotham, 16 years, till 742; Ahaz, 16 years, till 726; Hezekiah, 29 years, till 698; Manasseh, 55 years, till 642; Amon, 2 years, till 639; Josiah, 31 years, till 608; Jehoahaz, 3 months; Jehoiakim, 11 years, till 597; Jehoiachin, 3 months; Zedekiah, 11 years, till 586, when he was carried to Babylon. The first deportation of captives was in 606, when Daniel was carried off. All the above kings were lineal descendants of David.

HYMN. C. M.

O God of Jacob, by whose hand
Thy people still are fed;
Who, through this weary pilgrimage
Hast all our fathers led!

To Thee our humble vows we raise,
To Thee address our prayer;
And in Thy kind and faithful breast
Deposit all our care.

Oh, spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace!

To Thee, as to our covenant God,
We'll our whole selves resign;
And, thankful, own that all we are,
And all we have, is Thine.

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Letters relating to the editorship of the paper, address direetly to Rev. M SHEELEIGH, Whitemarsh, Montgomery county, Pa.

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